

The Outlook

Vol. 62

June 17, 1899

No. 7

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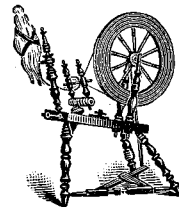
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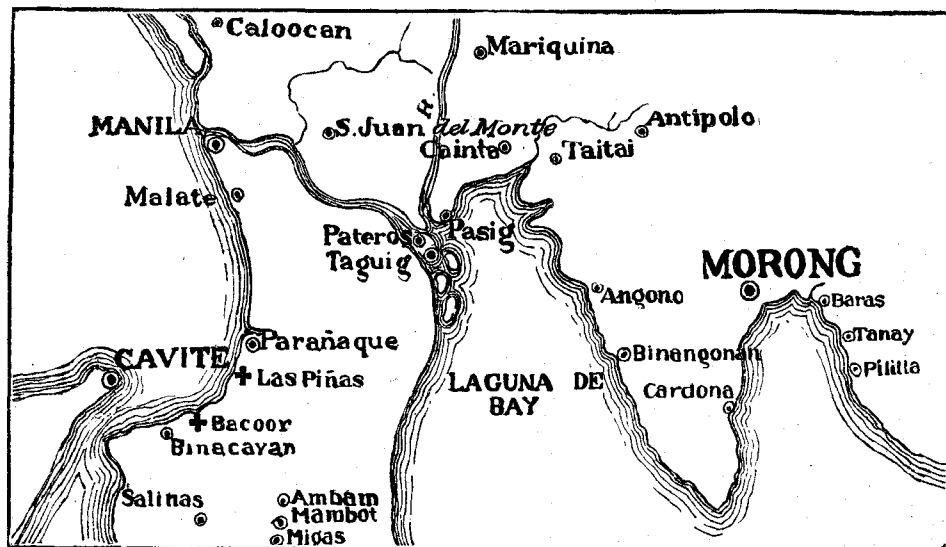
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The Filipino War Last week's record of military undertakings in the Philippines culminated in a movement on Saturday morning of forty-five hundred men under Generals Lawton, Wheaton, and Ovenshine. Advancing from the Pasig River, they swept the whole country between the Bay of Manila and Laguna de Bay, south of Manila. Our losses were four killed and thirty wounded. The Tagals lost about four hundred. Many prostrations of soldiers from heat and lack of water are reported; it is estimated that two-fifths of our troops were exhausted. On Saturday also the double-turreted monitor Monadnock and three other vessels shelled Parañaque, the Tagals promptly evacuating. This place and Las Piñas have since been invested by our forces. The retirement of insurgents in the direction of Cavite was protected by the presence of women and children, whom they drove along with

them. Another of our vessels did effective service last week in the capture, by the gunboat Albany, of a steamer and three ships, all supposed to be blockade-runners, off the island of Negros. Nine boats of the Albany class are now in commission and are in the shallow waters of the southern islands. The battle-ship Oregon has been ordered to the Gulf of Lingayen on blockade duty. There has been considerable criticism of the failure to carry out our plans in the Morong peninsula. It was found impracticable to form a cordon, and most of the insurgents escaped through the mountains, dragging their heavy artillery by buffaloes at night. It is announced that President Schurman, of the Philippine Commission, will sail on board the gunboat Bennington for a three weeks' trip among the southern islands. The gunboat Petrel has also been placed at his disposal, and he will visit Iloilo, Cebu, Negros,



MAP OF THE COUNTRY BETWEEN MANILA AND MORONG

and Sulu. He expects to investigate the local governments and have conferences with the leading natives. It is rumored that he will sail for home in July, but that the other members of the Commission will remain some months longer. Another rumor is to the effect that General Aguinaldo has dissolved the Filipino Congress and has proclaimed himself Dictator.



Aguinaldo's Authority

Our readers will remember that, contemporaneously with the attack on our forces surrounding the city of Manila by the Tagal forces, a proclamation was issued calling upon the Tagals in Manila to rise and massacre all foreigners in the city. The existence of this proclamation is certified to by General Otis, and that it really was issued and posted in the city is, we suppose, as certain as any fact in the history of the Filipino campaign. The Outlook has already expressed an opinion that this order was not issued directly by General Aguinaldo, but not improbably by the secret order known as "Kata-punans," which, according to the well-informed correspondent of the "Evening Post," is behind the Aguinaldo Government and more powerful than the government itself. This opinion receives some indirect confirmation from a published letter of General Reeve, who was military chief of police in Manila when the present war broke out, and who declares that he does not believe that Aguinaldo ordered any such indiscriminate massacre. As evidence that he could not have done so, he cites the fact that "he [Aguinaldo] already had in his possession the persons of upwards of five thousand foreigners—Spaniards, English, and Americans—whom he could put to death with impunity, had he been so disposed." He adds that he does not regard the Filipinos as "a blood-thirsty or barbarous race." Of course it is difficult, at this distance from the scene and with the imperfect sources of information at our disposal, to arrive at any just and final conclusion as to the facts in such a matter as this. We should, however, think it highly improbable that such a proclamation was issued directly by Aguinaldo, who seems to us, so far as we can judge, to be in the main a right-minded person, though without the power

to control the forces over which he exercises a nominal, but only nominal, authority.



The Attack on President Loubet

The disgraceful attack on President Loubet by a set of aristocratic rowdies has cleared the air in France. The matter was promptly brought up in the Senate, where a motion, made in the name of the four Republican groups in that body, condemning in the strongest terms the acts of the enemies of the Republic, was adopted by a vote of 258 to 20. In the Chamber of Deputies the Premier made a vigorous speech, in which he declared that the events at Auteuil were the more outrageous because they had occurred in the presence of the whole world, and that the Government had decided to deal with the utmost severity with the men who were leagued together for disorder on that occasion. The Conservatives made a very poor showing in the debate which followed, to which they contributed nothing save a few declamatory and meaningless attacks on President Loubet and the Republic; and the declarations of the Government were approved by a vote of 513 to 72. The calmness of President Loubet has made a deep impression upon France, and has raised the chief magistrate in the opinion of the whole world. He has recently said that he has no desire to remain at the Elysée, but now that it is dangerous to be the Chief of State he purposes to stay until the end. A large number of arrests have been made in connection with the Sunday riot, a number of clubs frequented by the rioters have been closed, and vigorous measures taken to suppress riotous demonstrations. The attack was so contemptible in spirit and form that it has exposed the men who planned it to ridicule, which is fatal to any movement in Paris. On the other hand, the dignity and courage of President Loubet have greatly increased his popularity. His appearance at the races on Sunday was the occasion of a great and apparently sincere ovation. For the moment all the anti-monarchical groups are united in defense of the Republic; but it is the unexpected which always happens in Paris.

**Resignation of the
French Cabinet**

It was claimed that in keeping order on Sunday the police had been unnecessarily severe, especially with some turbulent Socialists. On Monday, therefore, in the Chamber of Deputies, M. Vaillant, the Socialist leader, demanded to know what instructions had been given to the police in regard to those of his own political faith, who, he added, had defended the Republic against the reactionaries. Premier Dupuy replied that the only instructions to the police were to preserve order, without which the Government's maintenance was impossible. M. Saumande then demanded the order of the day approving the Government's declaration. With the unexpectedness which often characterizes the Chamber, the Royalists and Socialists combined and refused this by a vote of nearly two to one. The Cabinet thereupon resigned. This crisis is not likely to be serious.

**Sequels to the
Dreyfus Case**

There are many indications that the France of to-day does not intend to deal in any half-hearted way with the situation in that country. The Déroulède trial, reported last week, was so broad a farce that it could hardly be allowed to pass unnoticed; and the Government has accordingly removed the Advocate-General, and proposes to prosecute the presiding judge. Colonel Picquart has at last been released. Immediately on his return to Paris M. Zola wrote a long letter to the "Aurore" in which he declared that the great criminal in the Dreyfus case must not escape; there are indications which lead to the hope that he will not escape; Generals Mercier, de Boisdeffre, Gonse, and de Pellieux are probably to be brought to trial. It will require no small courage on the part of any Ministry to deal with the heads of the army, for the fanatical devotion of the French to the army has furnished the opportunity and supplied the material which have made the Dreyfus infamy possible. There has been, however, a great revival of good sense in France during the last six months; the eyes of the French people have been opened, and they are beginning to distinguish between the demoralizing *esprit de corps* which has made them the tools

of a group of Generals, and that kind of pride in an army which fosters its highest efficiency by developing its best qualities. The Generals will now have to deal, not with Dreyfus, but with their own tools. The outlook for them is a very serious one. The conviction has been steadily growing in the minds of many close observers of affairs in France that for many months past obstacles have been thrown in the way of a really honest dealing with the Dreyfus matter, not so much because of a hatred of Dreyfus as because of the necessity of protecting certain important men. It is now too late to protect them; their deeds must be shown to the world. If France wishes to regain the respect of the world, she cannot stop short of thorough surgery. Any attempt to protect the real principals in the Dreyfus affair will shake the confidence of the world in the efficiency of the French army. France would better lose all her Generals than permit the further extension of the corruption which has been at work in high military quarters during the last few years.



The Peace Conference Last week's work at The Hague includes an interesting discussion by the Peace Conference's Disarmament Committee of the prohibition of new types of rifles. The Russian proposal is understood to provide that, while new firearms are prohibited, existing patterns may be brought up to the highest standard of perfection or altered to conform to the styles of the best systems in use in other armies. The Russian proposals regarding naval disarmament have been rejected. This occasions but little surprise, as the proposals were extreme, providing for the cessation of war-ship construction, for the retirement of most war-ships now in service, and for the absolute prohibition of rams and submarine craft. The second committee, namely, that having the Laws of Warfare in charge, has been discussing the Brussels declaration of 1874 (of international rules for the conduct of war), the delegates from Holland and Belgium being not unnaturally opposed to any stipulations contrary to the interests which had been guaranteed to the smaller Powers. All the delegates from these Powers are some-

what uneasy lest there be restrictions put upon the independence of the countries which they represent. As regards England, one of her delegates, General Sir John Ardagh, declared that Great Britain could not bind herself to sign a convention drawn by the Brussels Conference, but must reserve the right of judging of the necessity of abiding by the stipulations of that Conference or of this Conference in general orders to her armies in the event of war or of opening a campaign. As in the preceding week, however, so during last week interest chiefly centered in the work of the Mediation and Arbitration Committee, under the chairmanship of M. Bourgeois, head of the French delegation. Other distinguished members of this Committee are Mr. White, Sir Julian Pauncefote, and M. de Staal, heads respectively of the American, British, and Russian delegations.



A Scheme of Mediation

The draft scheme of mediation under consideration, which has since been adopted without modification, is as follows: Articles I. and II. are to the effect that the signatory Powers have agreed to effect pacific solutions of differences, and will, before an appeal to force, have recourse to the mediation of one or more friendly Powers. Article III. reads:

Independently of a recourse to such amicable means, the signatories deem it expedient that one or more Powers not concerned in the conflict should offer, of its or their own initiative, and so far as circumstances will permit, its or their good offices of mediation to the States at variance.

Article IV. provides that the rôle of mediator shall consist in the reconciliation of conflicting claims. Article V. says that the functions of a mediator shall cease when it is stated by one of the parties to the dispute, or by the mediator, that the basis of a friendly understanding proposed by him is not accepted. Article VI. affirms that the good offices contemplated, either at the instance of the parties at variance or on the initiative of uninvolved Powers, are exclusively of the character of friendly counsel. Article VII. asserts:

Acceptance of mediation cannot have the effect, except by virtue of a convention to the contrary, of interrupting or retarding or ham-

pering mobilization or other preparations for war. If mediation intervenes after the opening of hostilities, it shall not interrupt, except by virtue of a convention to the contrary, military operations in course of execution.

Article VIII. says that

In the event of grave differences threatening peace, the States at variance shall choose respectively a Power to which each shall confide the mission of entering into direct relations with the Power chosen by the other side, in order to prevent a rupture of friendly relations. During the currency of their mandate, which, except in the event of a stipulation to the contrary, shall not exceed thirty days, the question in dispute shall be considered as referred exclusively to these Powers.



Schemes of Arbitration While the mediation scheme, practically unaltered, was brought before the whole Conference, the question of arbitration was not so easily settled. Professor Asser, of Holland, proposed an important amendment to the effect that an arbitration tribunal decision shall be compulsory only for the parties thereto. If it concerns an interpretation of the convention between a greater number of States than those between which a conflict has arisen, the latter shall give notice to the other signatory States of the compromise which they have signed, and each signatory State has the right of intervening in arbitration procedure. If one or more States have profited by this power of interpretation of the convention, the decision adopted in effect shall be also compulsory for them. It is said that our own delegates will not press the adoption of all our proposals, now that discussion shows the improbability of maintaining them in their entirety. For example, it is claimed that our proposal that the judges of the arbitration tribunal be elected by the highest court of justice of each signatory Power could hardly be carried out, since some countries do not possess a judiciary permitting such procedure. At all events, our delegates propose to insist upon a permanent tribunal; failing this, they hope at least to obtain the establishment of a permanent commission.



The Tuberculosis Congress

The sessions of the Congress called to consider the general subject of tuberculosis, recently held in

Berlin, were hardly less important than those which were held contemporaneously at The Hague. That two such Congresses should be sitting at the same time on subjects so widely apart is in itself significant of the steady trend which is drawing modern nations together in the general interests of the race. Science does not recognize race lines, any more than disease recognizes them; and few things promise greater good for the future of mankind than the habit of acting together in dealing with those interests which are shared by men of all races alike. This Congress also emphasizes the extent to which society is ravaged by tuberculosis, and the general awakening to the fact that the disease is preventable. The Congress was opened in the presence of the Empress of Germany and of eminent representatives of the medical profession in almost all parts of the world; and the comparison of the results of study and investigation cannot but tend to more intelligent treatment of tuberculosis. The Outlook has reported from time to time both public and private efforts in this direction, especially the movement for the establishment of public sanatoria. One of the interesting facts developed at Berlin is likely to reverse an opinion long held, that consumption is most frequent in places where men and women are crowded together. In England, which is more densely settled than almost any other civilized country, the percentage of mortality is about 1,358 per one million of the population; while in Russia, where the population is more widely scattered than in any other civilized country, the mortality is over four thousand per million. The publication of the proceedings of the Congress will be of intense interest, not only to the medical profession, but to hosts of people in all parts of the world who are in themselves, and in those who stand near to them, the victims of this terrible scourge. That the disease is of germ origin, and that it is preventable, and in a large number of cases curable, are the general conclusions reached by the Congress.



The Coming Consistory It is now said that the approaching Secret Consistory at Rome is to be held on

June 19, and the Public Consistory three days later. If the news which the correspondent of the New York "Sun" sends from Rome and his interpretation of it are correct, this Consistory will form one of the most important events in the reign of Leo XIII. According to this correspondent, a group known as the German-Austrian-Quirinalist group have been making ready for some time past to elect as a successor to Leo XIII. a Pope of bigoted reactionary tendencies, who will break with the democratic, republican, and progressive tendencies with which the present Pope has allied himself. This scheme, it is said, has come to the knowledge of Leo XIII., who has accordingly decided to create twelve Cardinals of his own way of thinking, who will preserve in a new pontificate the liberal policy which he has inaugurated. There are many facts which seem to confirm this report.



American Trade in China A fortnight since we called attention to the progress made by our machinery-builders in placing their products abroad. Other noteworthy instances are mentioned in Lord Charles Beresford's "Break-up of China," published a few days since. He found American engines in use on the Shanhaikwan Railway. On inquiring why the use of English engines had been abandoned, the manager replied that he had applied to several English firms, but they could not deliver, either as regards price or time, according to his specifications. The English price was \$14,000, with two years to deliver; the American engines were only \$9,250 and four and a half months to deliver. Again, the couplings used throughout the North China railways are the American automatic couplings, costing \$50 per car. In Manchuria, where the Russians are making significant strides with the termini of the vast Trans-Siberian system, the sleepers, rails, and rolling-stock come from America. The Chinese particularly in the north, like our cotton, because it is made in the width they need and because of the thicker texture required in the cold climate. In China's entire import trade in cotton goods and yarns (a trade forming two-fifths of the whole), we learn that the interest of England and India has decreased nearly

fourteen per cent. in quantity and eight per cent. in value, whereas ours has increased by over a hundred and twenty per cent. in quantity and nearly sixty per cent. in value. Lord Beresford declares that our competition with Lancashire and India will become keener as time goes on. Ten years ago our interest in the piece-goods trade with China was confined to our exports of surplus domestic goods—that is, of goods manufactured for home consumption, and which were, for the most part, of too high a standard of quality for general Chinese use. Now, however, our manufacturers are directly competing for trade, by erecting mills for the special making of goods suitable for the Chinese market. The difference between the percentages of increase in quantity and increase in value shows that we are now making a low standard of goods so as to meet Chinese requirements. We also have a practical monopoly of the flour trade with China. This, too, must increase, since only one-twelfth of the Empire can be cultivated, and food will have to be imported. Again, with regard to oil, our kerosene finds more favor than the Russian; indeed, to make the sale of the latter practicable the Chinese often transfer Batum oil to cases which have contained American oil. The realization of such facts as the above emphasizes our contention that, in the proposed delimitation of spheres of influence, markets should still be left open to us without discrimination in favor of others.



The Alaska Boundary

The negotiations between our State Department and Lord Salisbury have resulted in an arrangement by which the respective rights of American and Canadian authorities upon the Alaska boundary may be determined for the next two years. The boundary in question has never been surveyed, because the lands now in dispute had no value whatever prior to the discoveries in the Klondike. The agreement of 1825 between Great Britain and Russia ambiguously declared that the southern strip of Alaska should be bounded in part "by a line parallel to the winding of the coast." It so happens now that the passes leading to the Klondike are most easily reached through a

long bay, sixty miles in length and less than six miles wide at the mouth, known as the Lynn Canal. The fact that the entrance to this bay may be protected by guns from our coasts led the Canadian Commissioners to contend that this bay is not a part of the open sea, and therefore that our right to ten leagues of territory inland means ten leagues from its mouth and not ten leagues from its northern extremity. Our Commissioners, on the other hand, insisted that the shore of this bay is one of the "windings of the coast" spoken of in the treaty of 1825, and their refusal to submit the matter to arbitration unless the umpire was selected from Spanish America resulted in a deadlock and the apparent failure of all our Canadian negotiations. By the present temporary adjustment, Canada is given a port on a tributary of the Lynn Canal, fifteen miles from tide-water. This port can be reached by canoes but not by steamers. The permanent settlement of the boundary still remains to be determined, and it is possible that the arbitration tribunal to be established by the Hague Conference will be asked to render the decision.



The Next Speaker

The contest for the Speakership of the next House of Representatives seems to have been definitely settled by the withdrawal of Mr. Hopkins, of Illinois, and Mr. Sherman, of New York. The action of these two gentlemen will give the unbroken support of the Republican party to Colonel Henderson, of Iowa. The new Speaker differs in many essential ways from his forcible predecessor. He is a man of much less aggressive temperament, and is likely to consult the House and manage it much more freely than did Mr. Reed, who led or drove it. Colonel Henderson, moreover, is more sympathetic with the Administration than was Mr. Reed; and it is probable that the wide divergences of opinion which have existed for some time past between the White House and the Speaker's Chair will disappear. Colonel Henderson has had an honorable record; his services during the Civil War were conspicuous for gallantry. He has been eighteen years in the House of Representatives, and as a member of the

Committee of Rules has become thoroughly familiar with its government. He is not in any sense the representative of political machines, East or West; his affiliations have always been of an honorable kind. He is not likely to make a great Speaker, or to leave so distinct a mark as his predecessor has done; his style of speaking is somewhat too ornate; but he is a man of ability, of great kindliness and courtesy, and of entire integrity.



Politics in Ohio The political indications in Ohio are cloudy, with possible thunder-storms. The Republicans have nominated a candidate of high character on a platform of low morality. Judge Nash has the respect of all his neighbors for probity; nobody believes that he would practice dishonesty; the only question is how aggressive he would be in preventing others from despoiling the State. Nor can it be doubted that his backers are a heavy load. Mr. Hanna, rightly or wrongly, represents to many conscientious people the insolent aggressions of money, and Mr. Cox is the incarnation of all that is most unrepugnant in bossism. The combination of these two was successful in the late Convention. It is somewhat doubtful whether, in spite of the good character of the head of the ticket, the full Republican vote will be polled. The platform, which praises President McKinley for his partial surrender to the enemies of Civil Service Reform, and the weak anathema of which against trusts is best interpreted by the act of the Convention in throwing overboard the only officials in the State who had shown any courage in opposing them, is not likely to conciliate those voters to whom the dictatorship of Messrs. Cox and Hanna is unwelcome. There was not, however, any such open revolt from the decisions of the Convention as would make practicable the nomination of an independent candidate. Two or three weeks ago it seemed not unlikely that such a rupture might warrant the nomination by the labor organizations of Mayor Jones, of Toledo; but influences were brought to bear by which confusion entered into the counsels of the workingmen, and their Convention, held simultaneously with the Republican Convention, left no promise of effective action. It

is possible that the Democrats may nominate Mr. James Kilbourne, a liberal-minded manufacturer of Columbus, upon a platform approving the initiative and referendum, and public ownership of public utilities; and there is talk of offering Mayor Jones the Lieutenant-Governorship. Such a platform, with such candidates, would make an interesting campaign. What part the Chicago platform, with its free-silver plank, is to play does not yet appear. Indeed, prognostication is difficult; the force and direction of the undercurrents are not easily determined. Most of the Ohio Republicans are in sympathy with what they believe to be Mr. McKinley's purposes in the Philippines; they have no patience with the attacks of the anti-expansionists upon the Administration; but many of them are irritated by the triumphs of the spoilsmen and by the prominence of Mr. Hanna, and there will be a struggle between the desire to uphold the National honor and the determination to repudiate the spoilsmen and the bosses. If Judge Nash and Mr. Kilbourne, both of whom are Columbus men, should be the candidates, the State is not likely to be ashamed of its Governor; but whichever of these gentlemen shall be elected, it is likely to be somewhat difficult for him to tell who did it and why it was done.



An Anti-Trust Decision The Supreme Court of Indiana has rendered a unanimous decision declaring not only that trusts or combinations to fix prices are illegal under the common law, but also that the charters of quasi-public corporations entering into such combinations may be revoked as a penalty. In the case that came before the Court two companies chartered to supply natural gas in the city of Portland entered into an agreement to maintain a certain price, and not to serve each other's dissatisfied customers. The prosecuting attorney of the county brought suit to forfeit the charters of both companies, and was defeated in the lower court on points of law, but the Supreme Court now sustains his contentions. The salient points of the decision were as follows:

It is an old and familiar maxim that competition is the life of trade, and whatever act destroys competition or even relaxes it on the

part of those who sustain relations to the public is regarded by the law as injurious to the public.

The exclusion of competition, under the agreement, redounded solely to the benefit of appellee and the other company, and the enforcement of the compact would be nothing less than detrimental to the public.

Where the facts disclose that a corporation has failed in the discharge of its corporate duties by uniting with others in carrying out an agreement the performance of which is detrimental or injurious to the public, it thereby may be said to offend against the law of its creation, and consequently to forfeit its right longer to exercise its franchises.

What rendered this decision the more noteworthy was the fact that it was not based upon a recent statute, but upon old common-law principles. That these principles were averse to combinations would not a few years ago have been questioned by any student of legal history. The old decisions were uniformly against agreements "in restraint of trade," and the old statutes were constantly fixing the prices of necessities, in order to avoid monopoly extortions. The statutes fixing prices have sometimes been derided, but careful historians find that they represented the common sense of all thinking people in the period when business competitors were so few that flagrant extortion had to be guarded against. When the number of business enterprises increased so that competition became the rule in nearly all communities, these decisions and statutes began to seem obsolete; but in the present period of great combinations to re-establish monopoly, both the courts and the legislatures are naturally returning to the old remedies. That competition is the life of trade, and that unlawful combinations threaten to bring about industrial stagnation, are principles not to be ignored.

Hostility to Department Stores

The movement against department stores, like that against trusts, seems to be gathering headway both in this country and abroad. One of the most interesting legislative acts of the past season is the new Missouri statute placing progressive taxes upon stores carrying more than one line of goods. The apparent difficulty of framing a law which would hit a "department store" and miss a "general store" was met by two provisions—

one limiting the statute to St. Louis, Kansas City, and St. Joseph, and the other making it applicable within those cities only to stores employing more than fifteen persons. The statute divides merchandise into 88 classes, and imposes on stores handling more than one class a license tax of from \$300 to \$500 for each additional class of goods they handle. If this statute does not run counter to any constitutional provision for equality of taxation, it bids fair to hamper seriously the development of department stores. Almost on the heels of the signing of this act in Missouri comes the report of Consul-General Mason, at Berlin, showing that a large number of measures aimed at department stores have been proposed in the federal and provincial legislatures of Germany since 1896, while in France a league of 40,000 retail dealers has been formed to oppose the growth of department stores in that country. The report as to France gives an illustration of the aims of the new movement, by setting forth that one department store now handles a business "of \$30,000,000 annually—sufficient to maintain 1,800 or 2,000 small stores." The movement—unlike that against trusts—is distinctively a movement of producers to prevent competition instead of a movement of consumers to prevent combination. The only aim that the two movements have in common is the preservation of a large number of independent business men as against the reduction of the business public into an army of employees.



Taxing Personalty in Illinois

A few years ago many economists predicted that the attempt to tax personalty would soon be abandoned. Instead of this outcome, however, one Legislature after another is passing laws which compel personalty to bear a larger and larger share of the tax burdens. This new movement set in during the last decade, and the census of 1890 showed that the assessment of personalty had doubled during the preceding ten years, while the assessment of realty had increased but one-half. Since 1890 the new movement has extended rapidly, and in many States corporations which used to be taxed only when their securities were listed by con-

scientious holders are now taxed directly where they have their traffic, so that the tax-dodgers cannot escape. The recent New York act for the taxation of municipal franchises at the same rate as realty was of this nature, and when its principle is extended to railroad franchises it will reach most of the personal property in this State that now escapes taxation. In other States more drastic listing bills have been passed, and some of these have proved decidedly effective. The new Illinois law is of this character, and the reports from various counties published last week in the Chicago "Times-Herald" indicate that it has uncovered a vast amount of exempt property. The salient feature of the law is the requirement that the tax returns shall be published. As regards real estate, this publication feature was insisted upon because of the revelations made in one of the Illinois labor reports to the effect that some pieces of real estate were assessed three or four times as heavily as others. When the assessments are published, every man can see whether his assessment seems to be a just one. The chief object of the requirement, however, was to expose to public obloquy those who made false returns upon their personality. The following report from Boone County is indicative of the operation of the act:

New law works to the benefit of farmers and middle classes, and brings to light thousands of dollars' worth of personal property heretofore hidden to avoid taxation. Last year the total assessed value of personal property in Belvidere was \$186,128, while this year it will exceed \$500,000. Assessor Perkins says this means a great reduction in tax on real estate. The publication feature is greatly praised. Without this clause, it is held, the new law would be a dead letter. Men are afraid to swear to dishonest schedules when they know their neighbors are going to have a chance to learn the amount of property scheduled.

In Chicago, also, the amount of personality reached has enormously increased, though in the great cities, where few people know their neighbors' business, a listing system is less effectual than in the smaller towns. However, the determination shown to compel personality to bear its share of the burdens, and the degree of success attained, promises the final enactment of a law taxing personality and realty at the same rate and in the same manner—exempting no property within the taxing district, and

attempting to reach no property beyond its borders.



Dr. Faunce and
Brown University

The election by the Trustees of Brown University of the Rev. Dr. William H. P. Faunce, of New York City, as President of that institution has been foreshadowed for some time past. It is one of those choices which are impressed by obvious fitness upon the men charged with the responsibility of choosing, and which become more appropriate the more the conditions are studied. Dr. Faunce is one of the leading ministers among the younger men in the Baptist pulpit in this country. He is a graduate of Brown University, a student by habit and instinct, a preacher of courage, directness, fervor, and intellectual force; and he has been specially fortunate in commanding the attention and awakening the respect of young men. He will carry to Brown University that quality of leadership which is, after all that has been accomplished in the direction of larger educational opportunities and facilities, the chief educational influence which can be brought to bear upon young men and women. The only regret in connection with this choice is the fact that it takes away from New York another of those teachers of righteousness and formers of public opinion which the metropolis can ill afford to lose.



Clark University

Probably the most interesting academic event of the present season will be the celebration of the decennial of Clark University. This institution, of which Dr. G. Stanley Hall is the head, has conducted an experiment unique in the history of American education. It has made provision for graduate students exclusively. It has very largely made its students independent by giving them the benefit of fellowships; it has devoted itself to research and original investigation, and has offered its students the opportunity of co-operation with their instructors along original lines and in fresh fields. It has been, therefore, a training-school for scholars; and its record as a nursery of professors during its brief existence has shown how necessary it was, and how successful it has been in its work.

The decennial exercises, which are to be held in Worcester, beginning on July 5 and closing on the 8th, are happily devised to represent the standing and work of the University. Three distinguished scholars from foreign universities are to take part in the exercises. M. Émile Picard, the eminent French mathematician, Professor Angelo Mosso, of the University of Turin, who is a physiologist and anatomist of the first rank, and Professor Ramon y Cajal, the well-known Spanish neurologist, are to deal in addresses with important aspects of advanced work in their several departments. A large attendance of representative American scholars is expected, and the exercises promise to mark the notable progress in higher education and in scientific research which has been made in this country during the last quarter of a century. It is to be hoped that the interest which this celebration is likely to arouse will secure for Clark University that endowment which it so sorely needs in order to fill out its educational scheme and to do the work which it was planned to accomplish. There is ample room for it. It is one of the few recent institutions which does not duplicate work in other institutions; and an ample provision made for its support would amount to an endowment of research which is greatly needed in this country.



A New College for Teachers

The resignation of Colonel Parker, Principal of Cook County Normal School, Illinois, was followed immediately by the announcement that he had accepted the presidency of the College of Pedagogy to be founded in Chicago through the generosity of Mrs. Emmons Blaine and others. Mrs. Blaine established last year, in connection with the University of Chicago, courses of lectures for the teachers engaged in the public schools in the tenement-house regions. The success of this experiment has led her to this larger enterprise of founding a college for training teachers. The plan of the new institution will follow that of the Teachers' College of New York, though its scope will be enlarged. Special training for principals and superintendents will be offered; the model school to be organized in connection with the college will be

located in one of the crowded districts of Chicago, and will doubtless solve many of the problems with which public-school authorities in cosmopolitan cities are now struggling. The selection of Colonel Parker to organize and direct this college will be gratifying to the world of educators in which he has long been a leader.



Frank Thomson Frank Thomson, President of the Pennsylvania Railroad, who died at his home near Philadelphia last week, was one of the ablest men that the railroad system of this country has produced. Born in Chambersburg, Pa., in 1841, after a common-school education he entered the shops of the Pennsylvania Railroad at Altoona, and quickly mastered the mechanics of railroading. His capacity and energy secured him early recognition. In 1861 he had much to do with the construction of the military road from Washington, and for many months was employed in keeping the Union armies in railroad connection with the capital. In 1862 he was put on duty on the military roads south of Nashville. His services during the war were of exceptional importance and showed marked ability. At the age of twenty-three he became Superintendent of the Eastern Division of the Pennsylvania Railroad, and steadily advanced from that time until he became President of the road. Mr. Thomson brought a thoroughly scientific spirit to his work, and treated the railroad not simply for what could be made out of it, but as a great property to be managed on lines of the highest efficiency. It was largely due to him that the Pennsylvania road has become so substantial in structure and so scientific in management. The stone roadbeds, the block signal system, regular and careful inspection, a system of advancement and of prizes for efficiency, were some of the ways in which he brought the road up to its present high position. He was a man of great personal attractiveness, and a princely host.



Lynching in the South The events of last week show that while the lynching habit is still vigorous in the South, the opposition to it gains force and

effectiveness. At Centreville, Ga., on Monday of last week two negroes shot and killed a farmer's wife, desperately wounding both the farmer and his little child. A mob was instantly formed, one of the negroes captured, identified by the farmer, and executed outside the farmer's house by the farmer's own hand. In Conway, S. C., during the same week, Judge Aldrich sentenced to life imprisonment two negroes convicted of offenses against two white girls. These men had confessed their guilt, but were promptly turned over to the civil authorities, tried in the usual way, and sentenced by a judge who declared that, although the crime was of the most dreadful character, the spectacle of the normal enforcement of the law was, as a crime-deterrent, worth a thousand lynchings.

Behind the hand of the lynchers may be the power of Samson, but in the exercise of that power they pull down the Temple of Justice upon the heads of themselves and their families and their posterity, and in place of peace and order, civilization and Christianity, they would hurl the country into the lap of barbarism. A land without law is a land without liberty, and a land without liberty is a land where the powerful oppress the weak, where might makes right.

At Cedartown, Ga., during the same week a negro was accused of a crime against a white woman, was seized by a mob, turned over to the officers, a Grand Jury was at once summoned and returned a true bill, a county court was impaneled, a counsel for the prisoner appointed, and the trial begun. This is in such striking contrast to many of the scenes which have been enacted in the South during recent years that it affords the strongest encouragement to those who believe, with *The Outlook*, that the South needs only to consider the whole situation dispassionately to perceive the folly, to put it no stronger, of meeting violence with violence.



The Negro in Business Of the conferences now being held in different portions of the South to consider various aspects of the Negro problem, those at Atlanta have probably contributed most to the spread of definite knowledge of the present industrial conditions among the Negro race. As Professor Du Bois, of Atlanta University, has said, "Nothing is

farther removed from slavery than business." Slothful ignorance, dependence on another's orders, indifference to the future, and all that marks the intellectual apathy of the slave, is simply impossible for the merchant or contractor who would succeed in competition with the Anglo-Saxons in the same work. When, therefore, there were reported to this Conference nearly 1,700 negro enterprises, representing a total invested capital of \$5,500,000, the showing was extremely encouraging. Could the reports have covered the entire Union, says Professor Du Bois, the amount of capital would doubtless have been doubled, and the number of enterprises trebled. Few of the enterprises dated back further than 1880. The whole movement, therefore, represents the recent advance of the race in the industrial life of the Nation. To give an idea of the character of the businesses reported, the list for the State of Georgia may be taken as an example. It begins as follows: Grocers, 97; meat-dealers, 20; liquor-dealers, 17; restaurant-keepers, 14; contractors, 12; coal and wood dealers, 9; druggists, 8; liverymen, 8; wagon-builders, 6; confectioners, printers, tinnerns, tailors, hucksters, undertakers, and real estate dealers, 3 each. This Conference, it is encouraging to note, was opened by an address of welcome from the Governor of Georgia, and among the papers read detailing the experiences of negroes in various enterprises was an account of a successful co-operative foundry conducted by negro workmen in Chattanooga, Tenn. Before adjourning, the Conference adopted resolutions urging negroes, especially the young and educated, to venture something for the sake of going into business independently, and urging the masses of the negro people to patronize the merchants of their own race. Inasmuch as one of the most difficult things in securing the industrial elevation of the negroes is to remove the petty jealousies which lead them to prefer white leadership along all lines, this resolution is a thoroughly sound one from every point of view.



Forestry The Department of Agriculture has at last taken up in a practical way the question of educating young men

to become foresters. The Division of Forestry now announces that a few well-qualified persons may obtain positions as student-assistants. They must pass an examination in botany, geology, physics, chemistry, zoölogy, mathematics (including geometry, trigonometry, and mechanics), German or French, history, geography, and economics. They should also have some knowledge of law and business methods. Successful applicants will be assigned to practical field work; their expenses will be borne by the Government, and their pay will be three hundred dollars a year. Probably this plan does not contemplate more at present than the enlistment of well-educated persons in the actual field, but all friends of forestry will hope that it marks the commencement of a National school. In any event, intending candidates will, we trust, one day supplant the present forest-rangers, who have been largely political hangers-on. Candidates who are not very proficient in all of the Government's subjects for examination may find, perhaps, greater encouragement at the Biltmore (North Carolina) Forestry School or at the State College of Forestry at Cornell University. The latter institution has just planted sufficient seed to cover twenty-five hundred acres of burned or denuded land with seedlings two years from the present time. It has also recently replanted with white pine fifty acres in the Adirondacks, and will be ready to replant five hundred acres annually. The Governments of New York, Pennsylvania, Wisconsin, Minnesota, and other States have given gratifying signs of a more intelligent interest in scientific woodcraft. We hope that this interest will widen and deepen until each State has its own forestry school, feeders to a National forestry university. The criminal impairment and waste of what were once the finest preserves in the world ought now to impress even the "lumber kings" themselves. At the present rate of destruction our forests cannot last long, while in all of our older States, at least, absence of trees is now a melancholy feature of the landscape. The result promises to reproduce conditions like those in Spain to-day—springs have dried up; streams are either torrents or empty watercourses; the soil is becoming more arid and farming less profitable.

The Worcester Report

The special cable despatch from Professor Dean C. Worcester, in Manila, to the Chicago "Times-Herald" appeared in that paper too late for us to do more than make a bare reference to it last week. It appears to us so important that we reproduce it here in full. The Chicago "Times-Herald" is entitled to the thanks of the country for its enterprise in getting from an official source this contradiction of reports which, while they were left uncontradicted, were producing a very painful impression:

Manila, June 3.

The statements made by the New York "Evening Post" in an editorial published April 17, and similar statements published in the Springfield "Republican," are in the main grossly exaggerated, and in some cases they are absolutely false.

An instance of the latter kind is the story of Anthony Michaea, who is reported as saying that we bombarded a place called Malabon, and then went in and killed every native we met—men, women, and children. I was personally present on the occasion in question. The truth of the matter is that Malabon was never bombarded, despite the fact that it was in easy reach from the fleet and the field guns. The town had been abandoned by the natives before our approach, except for a lot of sharpshooters who had positions in a swamp on the outskirts. One Hotchkiss and one 3.2-inch gun were fired on them. Our troops first moved to the north without entering the town. The insurgents were driven out the following day while trying to burn the place. No women or children were killed; there were none there to be killed.

I have personally inspected all battlefields from Calocan to Malolos. Once I was on the field before the wounded were removed, and repeatedly I was there before the dead were buried. I never saw a single woman or child wounded or dead. I have found, on the contrary, wounded rebels whose injuries had been dressed by American surgeons before the firing had ceased, and who had also been provided with food and water.

The insurgent wounded were brought to Manila and tended in our hospitals, or even taken care of in private hospitals, the Government paying all the expenses. When cured, the wounded can hardly be driven away. All the prisoners are well fed and well treated, and many say they are glad they have had the experience and learned to know the Americans. The released prisoners and the recovered wounded are our best missionaries, but many of them are unwilling to return to their own people.

It is absolutely false that any order was ever issued looking toward the killing of men who might be captured. The American soldiers

have repeatedly taken prisoners under circumstances affording abundant excuse for killing, with the provocation very strong. I know positively that the city guards have been ordered to fire on soldiers caught looting if it was not practicable to make arrests. The natives themselves report that the troops have saved property and protected life during the recent operations, and the effect of their conduct has been excellent.

It is a great mistake to suppose we are fighting the Filipinos as a whole. At least eighty per cent. of the population detests the war, and the only serious trouble is in a few Tagalog provinces in Luzon. Other provinces in this island are now compelled, by the armed force of the insurgents, to submit to Tagalog rule. The people in them are praying for the coming of the Americans. The present rulers are hated on account of their robbery and oppression, and even among the Tagalogs the common people want peace.

Aguinaldo and his Congress recently appointed a commission empowered to negotiate peace on the terms offered in our proclamation. The military leaders interfered, however, and dissolved the commission. The war is kept up by a few leaders, and only with the greatest difficulty. The heads of the natives are constantly filled with lies, and the wildest tales are circulated by the insurgent leaders. False and slanderous reports are manufactured in Hong-Kong and Singapore and scattered broadcast.

The accounts of alleged atrocities printed in American papers are copied by the insurgent press, and cause incalculable harm. They cost good American lives.

Nevertheless, the situation is steadily improving. The war is being most humanely conducted; the hungry are fed; the families of the insurgent leaders are granted protection in Manila, and even allowed to enter through the lines. About two hundred persons are coming daily into the city from the insurgent territory, and thousands are eager to come. Every one here is working in the interest of justice, order, and lasting peace, and all are anxious for the best good of the country and the people. To this end lawlessness must be put down with a firm hand and armed oppression must be made to cease.

Professor Worcester is the author of what is generally and justly regarded as the most authoritative and trustworthy volume on the Philippine archipelago. His appointment by the President on the Commission was universally greeted, by the anti-Administration as well as by Administration journals, as a guarantee of fair and judicial action; and the tone of this report indicates a fair-minded and judicial writer. That report will be accepted by most unprejudiced readers as conclusive evidence that the published stories of plundering, looting, burning, and the shooting of prisoners and civilians

by our troops are either grossly exaggerated or absolutely false, or are stories of isolated acts of outrage perpetrated by individual ruffians in uniform—acts such as, unhappily, have disgraced the armies of all civilized nations on occasion, in spite of general orders to the contrary.

The Philippine question is a composite one—partly moral, partly political, partly one of fact. The question whether war is ever right is purely moral. The question whether the circumstances required us to assume the responsibilities of government in the Philippines is partly moral and partly political. The question whether in this case we have enforced our authority in a legitimate manner is a question of fact. In determining their judgment on the question of fact, both the Government and the people of the United States will accept and ought to accept as conclusive the official reports of their representatives in the field, in the absence of overwhelming evidence that these reports are based on palpable error or deliberate falsehood. There is no such evidence; on the contrary, these reports are supported by the concurrent testimony of newspaper correspondents in the field, both home and foreign, including representatives of such independent journals as "Harper's Weekly" and such anti-expansion journals as the New York "Evening Post." And on the following questions of fact these official reports are conclusive:

It has been assumed in certain quarters that the United States pledged to Aguinaldo before the war the independence which it now refuses him. This is officially denied by Consul-General Pratt, of Singapore, Consul Wildman, of Hong-Kong, Admiral Dewey, and General Merritt.

It has been assumed that no attempt was made to settle the issue between the United States and Aguinaldo peaceably, and that the present war was provoked if not initiated by our soldiers. It is officially declared by General Otis that every effort was made by him to maintain peaceful relations with Aguinaldo; that nothing would be considered by Aguinaldo except a guarantee of independence which General Otis carefully explained he had no power to give; that insults, challenges, and even shots were borne by our soldiers in patience; and that war was finally brought

on by a sortie on our lines for the purpose of capturing the city whose inhabitants looked to our forces for protection.

It has been assumed that the inhabitants of the Philippine Islands are fighting for their independence, and that we are fighting to subjugate them. It is officially declared by Professor Worcester that fully eighty per cent. of the population detests the war, that the resistants to our authority are confined to one island and to a few provinces in that island, and that we are fighting to deliver the people from a military oligarchy which is hated on account of its robbery and oppression. If this opinion of Professor Worcester is not conclusive as to the facts, it is certainly not to be contemptuously disregarded, and the opposite opinion assumed to be true without any evidence whatever to support it.

It is insisted, on the basis of reports by individual soldiers of perhaps a score of instances of lawlessness, that our army is engaged in a campaign of murdering, plundering, and looting. It is officially denied, first by Secretary Long, now by Professor Worcester, that any orders have ever been issued looking to the killing of prisoners, and it is officially affirmed by Professor Worcester that the insurgent wounded have been humanely cared for, that property and life have been protected by our soldiers, and that prisoners are so well treated by us and so ill treated by the Tagals that they are unwilling to return to their own people.

The moral question whether government has a right to use force in protecting the lives and properties of those intrusted to its protection still remains to be discussed by those who care to discuss it. The politico-moral question whether circumstances have placed on us the responsibility for preserving order in the Philippines still remains to be considered by those who are not satisfied upon that point. But in considering these questions most Americans will believe, on the strength of the official reports, that no pledges were made to Aguinaldo by the United States Government, or on its behalf by any one authorized to speak for it, such as are inconsistent with its subsequent course; that no efforts were spared to maintain pacific relations with him; that his forces were the aggressors, and war with them could have been avoided

only by relegating to them the responsibility for the protection of life and property in the island of Luzon; that he and his forces represent only a minority of the people of the island; and that the war for the dispersion of these forces and the establishment of United States authority in the island has been conducted according to the rules and in the spirit of civilized warfare.



The Situation in South Africa

A crisis is evidently approaching in South Africa, and some permanent settlement of difficulties in that section of the world must speedily be brought about. One point of acute difference between the English Government and President Kruger has been the question of the dynamite monopoly. Mr. Chamberlain holds that that monopoly is in direct antagonism to the terms of the London Convention, while President Kruger contends that it is not in any way covered by the terms of that Convention. So far neither party has shown any signs of making concessions. Some time ago the Transvaal Government granted to certain private persons an exclusive privilege of dealing in dynamite. The rapid opening of mines has made this monopoly a grievous burden to the Outlanders; a burden which is not only oppressive but irritating. The British Government stands by the Outlanders in their contention that the monopoly is in conflict with the London Convention, and has endeavored to bring the Transvaal Government to this point of view. For the purpose of settling, if possible, this and other questions which correspondence between the two Governments has been inadequate to settle, a conference between President Kruger and Sir Alfred Milner, the very capable English High Commissioner in South Africa, has been held at Bloemfontein. Sir Alfred Milner is described as having "the scholar's stoop, a quiet manner, kind, dark eyes, a sensitive and sometimes strained but most resolute and reassuring face." He commands the confidence of men of all parties in England, and he has doubtless presented with force and skill the English position that England holds

the paramount power in South Africa, and that the Outlanders should be granted the franchise after a residence of five years with retroactive effect and a declaration of intention to reside permanently in the country. President Kruger has asserted the legal equality of the Transvaal with England, involving a denial of British suzerainty, and claiming the full authority of his Government to deal as it pleases with monopoly, and to treat the Outlanders as it pleases. Sir Alfred has been unable to carry his point, and it is difficult to see how a crisis can be avoided. It is believed that the Ministry will stand behind Sir Alfred in his demands; so strong is English feeling on the subject that it is doubtful if the Ministry could do otherwise. The situation is evidently regarded in England as serious. The Ministry has announced that it will permit no interference on the part of any other power, and it cannot well leave matters as they are.

The situation is an interesting one to Americans no less than to Englishmen, because enterprising Americans are seeking the great opportunities of that section in increasing numbers, and making investments of increasing value in its varied enterprises. In regard to the specific points at issue between the English Government and that of the Boers, it is probable that the Boers are technically right in their positions. Under the London Convention the English Government has no right to interfere with domestic matters in the Transvaal. The Boers are specifically left free to conduct their own government in their own way, the only qualification being that any treaty negotiated by the Transvaal with a foreign power must have the approval of the Queen before it can become effective. Oppressive as the dynamite monopoly is, for instance, it does not discriminate against the English; it rests equally upon Americans, Germans, Frenchmen; and eminent authorities on international law, whom President Kruger has consulted, are said to be agreed in declaring that the Transvaal is well within its legal rights in this matter.

But historical movements are not directed along technical lines; and from the standpoint of the modern movement which is throwing the whole world open, especially in its newer parts, to the enterprise of the entire race, the Boers are in the

wrong. They are fighting a battle which they must inevitably lose. The Outlanders represent three-fifths of the population; they conduct three-quarters of the business of the country and own an equal proportion of its landed property; they pay four-fifths of the taxes which the Government receives. Yet they are left without a voice in the Government. Upon them are loaded all its burdens without any concessions or privileges. Full citizenship cannot be acquired in the country until after a residence of fourteen years, and at the end of that time the further conditions are such as practically to exclude all self-respecting foreigners. Sanitary conditions in Johannesburg are said to be infamous; and the foreign residents have no opportunity of improving them. They have not even the right of educating their own children. The spirit in which all attempts on the part of the Outlanders to secure decent recognition of their rights is met, is illustrated by what President Kruger calls "an important concession;" he has offered to admit the Outlanders to citizenship after seven years' residence, provided three-fourths of the Boers living in the county in which the applicant for citizenship lives vote for his admission to citizenship. President Kruger's courage is unquestioned, and it has more than once awakened the admiration of both Englishmen and Americans, but his position is an untenable one. The little island which the Boers are seeking to preserve intact will inevitably be washed away by the rising tide of emigration. They are making the mistake of opposing what they ought to accept, and might control if they were willing to grant livable terms to foreign residents.



"A Good Degree of Stillness"

Different periods draw out different kinds of activity. In some decades great masses of men are deeply moved through their emotions, and expression takes on a fiery intensity; in other periods society is stirred to action, and an immense energy characterizes the time; in still other decades the deepest interest centers in thought, and a large part of the richest vitality is expended in the endeavor to

rationalize experience and give interior order to in-rushing knowledge. In like manner, men are tested in different ages by diverse forms of trial. Under the stress of great enterprises or far-reaching crises, courage, on a great scale, is evoked; under the pressure of rapidly changing conditions the power of patient endurance is developed. In this century, with its immense accessions of knowledge and the disturbance which larger knowledge always brings with it, patience becomes one of the heroic virtues. Men are living to-day through changes of position so rapid and so radical that it is impossible to discern, in many directions, the ultimate outcome. Many have parted entirely from their moorings and are adrift on a wide sea without a chart. Those who have always sailed within sight of clear coast lines, and who have no safer or larger method of navigation, have been appalled by the fading of the familiar objects from their vision. This is always the danger of basing one's faith, not on the spiritual, but on the material order of life.

Those who live by a deeper insight remain undisturbed, but find themselves compelled to confess their ignorance of many things which they once thought they knew. We live in a vaster world than our fathers knew, and are compelled to postpone the settlement of many problems which they thought they had mastered. A mystery of light is more baffling in many ways than a mystery of darkness; and our eyes have not been accustomed to the flood of light which pours in upon us from many quarters. Many of our perplexities have their rise in an extension of knowledge to which we have not made spiritual accommodation. Our endowment has suddenly expanded on so many sides that we have been unable, in so short a time, to make new and more delicate adjustments. We are weighed down and sometimes overborne by a mass of facts so vast that we cannot as yet co-ordinate and interpret them.

There has come, therefore, the very trying experience of being compelled to wait for the working out of the problems of religious, political, and social evolution. We are forced to recognize that there are many problems of the deepest moment to ourselves and to society which we cannot

solve out of hand; they must be worked out in faith and humility. No generation can complete the evolutionary process; it can only make its contribution to the movement, and trust succeeding generations to co-operate with the larger wisdom which comes with fuller mastery of conditions. The divine idea of growth in all things, which has cleared itself in the consciousness of this generation, is an immense gain to faith, but it brings with it a more exacting test of faith; it compels us to postpone to a remote future many solutions which once seemed within our reach. We add to the burden of a deep sense of responsibility the consciousness that we must leave unanswered some of the questions which seem most pressing and vital to us. A new quality of faith is made necessary by this new test; new, that is, in the sense that it has never before been applied to so many men in relation to so many questions. We are compelled to leave more to God and to recognize a deeper dependence upon him.

"I was for a time," wrote John Woolman in his Journal, "as one who knew not what to do, and was tossed as in a tempest; under which affliction the doctrine of Christ, 'Take no thought for the morrow,' arose livingly before me, and I was favored to get into a good degree of stillness." In such a stillness the devout spirit must find the repose which many have lost because they have depended upon sight for guidance and for peace. A larger world involves a nobler patience and a deeper faith; it ought to bring that stillness in which vast landscapes are always inclosed; a stillness born, not of the inaction of doubt and despair, but of the consciousness of a diviner power guiding the destinies of a larger world.



Our readers will find on pages 404-406 letters from Mr. George Kennan and Mr. William Willard Howard emphasizing the necessity for such work as is now being done by the Cuban Industrial Relief Fund, and a statement of the moneys received since our last report. This aid to the Cubans to aid themselves has the distinct advantage of preserving their self-respect and of being self-perpetuating. Read these letters with care.

Hebrew Prophets and American Problems

Jeremiah, the Prophet of the Dispersion

By Lyman Abbott

LIKE all great men, Jeremiah was both the creature of his age and the minister to it. His life was one long, hopeless protest against folly and crime. It was a long battle by one who thought himself unfitted to be a soldier, and who protested, in the first place, against the commission with which he was charged.

A reform initiated by a king can easily be overthrown by a king. As the Protestantism of Henry VIII. and Edward VI. was followed by the reaction under Bloody Mary, so the Protestantism of Hezekiah was followed by a bloody pagan reaction under Manasseh—with this difference, that the reaction under Mary lasted five years, and that under Manasseh twenty; with this other difference, that the bloodiness of Mary's reign was held in check by the public sentiment which had been created by the open Bible, while the bloodiness of Manasseh's reign was instigated, incited, and strengthened by the depraved public sentiment of his time. With the reign of Manasseh, paganism became a State institution. It had never been a State institution before. Ahab had admitted it on terms of equality with Judaism, under a plea of toleration; that was all; but under Manasseh it became enthroned in the capital and even in the temple. Pagan sacrifices were offered in the house dedicated to Jehovah; the Ark of the Covenant was taken from the Holy of Holies; human sacrifices were offered; children were burned to Moloch; the priests of the living God were persecuted, driven from the city, slain in great numbers; others conforming to the new religion became priests to the pagan gods. Tradition reports that, in this reign of Manasseh, Isaiah himself was put to a cruel death—being sawn asunder.

The twenty years of this persecuting reign of Manasseh was followed by a second reformation under Josiah. It seemed to be more radical and more thorough. So far as the king was con-

cerned, it was more radical and thorough. There had been floating in the traditions of Judaism, through all these many years, fragments of speeches attributed to Moses, the founder of Judaism. Not impossibly, some of them had been reduced to writing and existed in documentary form. Some unknown prophet gathered these fragments together, elaborated them, applied them to his own time, and so constructed the Book of Deuteronomy.¹ It was given forth in the form of speeches from Moses, and is known in the Hebrew canon as the second giving of the law. This book, which was no fraud or forgery, but the structure of a prophet who desired to give to his time the spirit of Moses in its application to a later age, was made the basis of Josiah's reformation. The temple was cleansed; the pagan sacrifices ceased; the worship of Jehovah was recommenced in the capital.

But the heart of the people remained as before; there was, as yet, no change in the real life of the nation; and when Josiah entered into battle, joining his forces with Egypt against those of Babylon, and was slain in the battle, and his forces, with those of the Egyptians, were routed, a double effect was produced, both the product of despair. On the one hand were those who said, Josiah has believed in Jehovah and attempted to re-establish the worship, and he has had no support from Jehovah; on the contrary, he is overthrown in battle and he and his allies are defeated: let us abandon Jehovah. On the other hand were those who said, in a kind of despair of fanaticism, No matter what we do, whether we obey or disobey, whether we reform or not, Jehovah cannot desert his Holy City, his temple, and his people. It was not long before the forces of Babylon surrounded and captured Jerusalem, and the major part of the inhabitants were carried off

¹ It does not come within the scope of this article to give the reasons for this view of the origin of Deuteronomy. It is now the accepted view among the scholars of the modern or evolutionary school.

into captivity; and with a second invasion the remainder of the inhabitants were carried away, Jeremiah and a few Jews being left alone in the land. It is not necessary to an understanding of his message to narrate the incidents which led to his being carried subsequently against his will into Egypt, where he died in exile, having lived more than the threescore years and ten, and all of them years of heaviness and sorrow.

Jeremiah, in the age in which he lived, might be compared to a Puritan living in the age of the Stuarts, or a Huguenot living in the age of the Medici, or a Savonarola living in the age of Pope Alexander VI. He was born in Anathoth, a little village of Judea, of priestly parents; he was consecrated to the priesthood and the service of God from birth; and very early in life discerned the signs of the times, as his parents and his neighbors did not discern them. It began to dawn upon him that a priest, if he would be true, must speak other than the priests about him. The message with which he felt himself charged grew in his consciousness. With a prophet's poetic and graphic method he has told the story of the struggle out of which he emerged to take up his work; a struggle like that which an ancient tradition attributes to Siddhartha; a struggle like that which the Gospel narrative tells us Jesus himself passed through, when for forty days in the wilderness he wrestled with the problem what his life-work was and how he should fulfill it.

And Yahvé's word came unto me in this wise: Before I formed thee in the womb I knew thee, and before thou camest from the belly sanctified thee, appointed thee a prophet to the nations! Then said I, "Ah Lord Yahvé! indeed, I know not how to speak, for I am too young!" but Yahvé said unto me: "Say not, 'I am too young,' but to whomsoever I send thee thou wilt go, and whatsoever I commission thee thou wilt speak; fear not before them! for I am with thee to deliver thee, saith Yahvé." And Yahvé put forth his hand and touched my mouth; and Yahvé said to me: "Look, I put my words in thy mouth! See, I set thee just now over the nations and over the kingdoms, to pluck up and pull up, to ruin and to destroy, and to build and to plant!"¹

This was many centuries before Jesus Christ told Pilate that he had come to

found a kingdom on truth. It seems, at first, a strange utterance, this: I have set thee, a boy in thy teens, a priest and prophet, to pluck up and to destroy kingdoms. But this young boy in his teens knew this, that kingdoms are not dependent on force, that their permanence is not assured by armies and legionaries, that their strength does not depend on the number of their population, the greatness of their armies, or the largeness of their wealth; that they are founded on principles, and that whoever can so teach truth that it enters into the heart of the nation builds the nation; that truth destroys all institutions and organizations built on falsehood, and builds what no falsehood can destroy.

This was Jeremiah's commission, and this his faith. He did not believe that it was not the function of the preacher to deal with politics; that righteousness does not apply to a nation; or that the minister of God, teaching in the midst of a nation, has nothing to do with its righteous or its unrighteous acts. All ministers have not the same duty. There are some, like Thomas à Kempis and Jeremy Taylor, whose function it is to minister to the spiritual life of the individual in quiet, meditative writing; some, like Phillips Brooks or Massillon, whose function it is with outward and eloquent appeal to awaken in the hearts of men the consciousness of God and of life; some, like Luther or Wesley, appointed to lead the church out from bondage into liberty; and some, like Savonarola and Henry Ward Beecher, whose duty it is to pluck up, tear down, build up, and construct communities and nations, by their utterances. It does not necessarily belong to every minister to deal with public questions; but if the ministers are true prophets, if they understand moral principles and their application to current events, then ministers, more than politicians and more than journalists, ought to know how to apply the truth to new problems in national affairs. This, at all events, was Jeremiah's faith, and in this faith he lived and wrought throughout his long and tragic life.

He never had enthusiasm for his mission. There are some men who love to fight, who are never so happy as when they are in battle. Wendell Phillips was

¹ The translations in this article are those of Ewald, as given in the English version of his "Prophets of the Old Testament."

as dependent on the hisses of an audience as some men are on their applause, and, when the anti-slavery campaign was over, searched for an issue that would still make him unpopular, that he might have the pleasure of battling with his audience. Not such a man was Jeremiah. He was a man of peace. He would fain have been a recluse; he longed to flee away and be at rest. His figures show the love he had for the country, and even for the wilderness. Hard was his life; fighting without enthusiasm for combat; battling against the evils of his time, because he could not do otherwise; coerced by a Puritan conscience. Apparently the Book of Job was a favorite book with him, which he read and re-read—for he seems to have been steeped in its literature, and the parallels between some of his utterances and those of that old epic are singular and striking. Compare with Job this anathema on his own birth:

Cursed be the day on which I was born, that day my mother bore me let it not be blessed! cursed be the man who gladly told the tidings to my father, saying, "A man-child is born unto thee!" making him very glad: but may that man be as the cities which Yahvé overthrew without ruth, hear an outcry in the morning and war-cry at midday—that he slew me not from the womb, and my mother became to me my grave.

Such was the man ordered to lift his voice up against an increasing torrent of corruption, loving his country, seeing it run with mad gallop to destruction, and unable to save it; standing almost absolutely alone.

Since he cursed himself, it is not very strange that he cursed others also. For the spirit of his writings is far removed from that of Jesus Christ. Those who believe that every word and letter of the Bible is inspired, infallible, and authoritative may reconcile with their theory as best they can the next passage I shall quote. To me the passage is not difficult to understand. I draw nearer to Jeremiah because of it. For us here in the nineteenth century, worshipping God according to the dictates of our own conscience, free to do as we will, such words as these were horrible; but let us imagine that we had lived in the reign that saw the Massacre of St. Bartholomew, or in the bloody reign of Queen Mary, or in the bloodier reign of King Manasseh; had seen our friends

and our companions ruthlessly massacred; had seen the religion that we revered forbidden, and in its place set up a cruel worship which burnt little children as a sacrifice to the gods; had lived to see this false religion corrupting the priest and preacher and church and society, and bringing the nation itself down into irretrievable ruin, as it seemed; had seen it eating out the very foundations of society, of the church, of home, and of the nation; and then perhaps we can imagine that we should find some reflection of our own heart in these terrible words of the great prophet:

Then said they, "Come and let us devise devices against Yéremyá! for doctrine will not fail the priest, counsel the wise, and an oracle the prophet; come and let us smite him through the tongue, and not give heed unto any of his words!" O give heed, Yahvé, unto me, and hearken unto the voice of mine opponents! shall then for good evil be recompensed, that they dug a hole for my life? Remember how I stood before thee to speak concerning them good, to turn from them thy wrath! Therefore, deliver their sons to the famine, and surrender them to the hands of the sword! and let their wives be made childless and widows, and let their husbands be slain of death, their youth be smitten by the sword in battle! Let a cry be heard from their houses that thou bringest sudden troops upon them—because they dug a hole to take me, and hid snares for my feet! Yet thou, Yahvé, knowest all their deadly plots against me! forgive not their guilt, and their sin blot not out before thee; let them be overthrown before thee, at the time of thy wrath deal with them.

Great men are not simple; they are full of contradictions; and Jeremiah was a great man, with a great man's self-contradictions. This man, who cursed the day in which he was born, and cursed the enemies of his nation and his Church, was almost the tenderest of the Hebrew prophets. It was Jeremiah who wished that his eyes were fountains of tears and that his head were a reservoir from which the tears should pour out perpetually for his suffering people. It was Jeremiah who cried out with a breaking heart:

The harvest is past, the summer is gone; but we are not saved! for the breaking in pieces of the daughter of my people am I broken in pieces, I mourn, horror hath seized me. Is there no balm in Gilead, or no physician there? for wherefore is the bandage of the daughter of my people not laid on? O that my head had water, and mine eyes a fountain of tears, that I might weep day and

night over the slain of the daughter of my people!

I believe that Jeremiah is the only one of the prophets, except Moses, who interceded with God for a sinful and erring people. When God said, Let me alone, I will destroy this recalcitrant and headstrong people, Moses begged that God would destroy him too. Let not thy name, he said, receive shame and dishonor because thy people have perished in the wilderness; and if they are to perish, let me die with them. Moses, the embodiment and incarnation of law, had the tender heart also. And it is Jeremiah, the very Jeremiah whose cursing we have just read, who intercedes with Jehovah for his people, and then reports the hopelessness of his intercession:

We know, O Yahvé, our iniquity, our fathers' guilt, that we sinned against thee; reject not for thy name's sake—dishonor not the throne of thy majesty! Call to remembrance, break not thy covenant with us! Are there then among the Heathen-vanities givers of rain? or will the heaven give showers? Art thou not Yahvé our God that we wait upon thee? for thou hast created all these. But Yahvé said unto me: Although Mose and Samûel stand before me, my soul inclineth not to this people: dismiss them from my face that they go forth! And if they then say unto thee, "Whither shall we go forth?" then say unto them: Thus saith Yahvé: whoever is to death—to death! and whoever is to the sword—to the sword! and whoever is to the famine—to the famine! and whoever is to captivity—to captivity! And I appoint over them four kinds, said Yahvé: the sword to slay, and the dogs to trail, and the fowls of the heaven, and the beast of the field to devour and to destroy; and make them a plaything for all kingdoms of the earth—on account of Manasseh, the son of Hizqia king of Yuda, for that which he did in Jerusalem!

O pathos of this suffering soul, striving now by entreaty and now by counsel, now by denunciation and now by bitter despair, to move the heart of an apathetic people—and striving in vain!

Each of the prophets has his own characteristic place in the development of religion, and his own distinctive message. A careful and discriminating account of the prophets would make account of that which is common to them all; but, in papers so brief as these necessarily are, I can only throw upon the canvas those features which are distinct, and to some extent must show them out of their due proportion. Amos, the Carlyle of Hebrew history, was the prophet of righteous-

ness; Hosea, whom I have ventured to compare to John G. Whittier, was the prophet of God's tender compassion and deep, undying love; Micah, the prophet of the poor, himself a peasant, was the prophet of fraternity and equality, long before those words were coined or thought of in connection with communal life; Isaiah—the First Isaiah—was the prophet of the true method of return to God. He also laid stress on righteousness, as Amos did; he also laid stress on God's mercy, as Hosea did; he also laid stress on equality, as Micah did; but he pointed out more clearly than any of the others the way of return by repentance to God and the possibility of such return.

But Amos, Hosea, Micah, and Isaiah all spoke to the nation as a nation. They did not deal to any considerable extent with individuals. They dealt with Israel as Israel, with Judah as Judah. Jeremiah foresaw the breaking up of the nation, and lived to see it overturned and the great majority of the people carried into captivity, and, before they were carried off into captivity, carried away into paganism. He gave up his hope for the reformation of the nation, and turned from the nation to the individual. It is hardly too much to say that in Jeremiah moral individualism was born. Renan goes too far when he says, if there had been no Jeremiah there would have been no Christianity. Only a Frenchman will undertake to tell what would have been if something else had been otherwise than it was. And he goes, perhaps, too far in saying that two-thirds of the glory attributed to Moses belongs to Jeremiah. But it is certain that Jeremiah lays, in his prophecies, the foundations of Christianity, and marks more, perhaps, than any other of the preceding prophets the transition from the prophecy of righteousness and law to the revelation of grace, mercy, and truth, through Jesus Christ. To him what is vital is the change in the individual character. It is not enough that the nation, as a nation, reforms its constitution; that the king, as a king, executes the laws; that the priests administer the temple sacrifices as they should be administered. God, he says, trieth the hearts; circumcision, he says, must be of the heart. Paul borrowed that figure, as he did some others, from Jeremiah. Put hope into

Jeremiah, and you get Paul. It is a great transformation; but then hope is a great transformer. It is Jeremiah, therefore, who is the prophet of the New Covenant. It is he who first used that term which has now become so familiar with us, New Testament, for "testament" means "covenant." He is the inventor of the phrase, and here is where he first uses it:

Behold, days come (saith Yahvé), and I conclude with the house of Israel and with the house of Yuda a new covenant: not as the covenant which I concluded with their fathers, when I took their hand to lead them out of the land of Egypt, which my covenant they broke, although I am their protector (saith Yahvé): but this is the covenant which I will conclude with the house of Israel after those days (saith Yahvé): I put my law in their inmost parts, and will write it upon their heart, and will be to them a God, as they will be to me a people; so that they no more teach every one the other, and each one another saying, "Know Yahvé!" but they all of them will know me, from the least unto the greatest (saith Yahvé), since I will forgive their guilt, and remember their sin no more. Thus saith Yahvé, that appointed the sun for light by day, the ordinances of moon and stars for light by night, that stirreth the sea that its waves roar, Yahvé of Hosts his name: if these ordinances shall remove from my face (saith Yahvé), Israel's seed also will cease to be a nation before me forever!

Jeremiah would not write "God" in the Constitution of the United States to make a nation pious; he would write God in the heart of the individual. Jeremiah would not write "prohibition" in the constitution of a State to make the nation temperate; he would write temperance in the instincts of the individual. Jeremiah would not think that a nation can be made great by institutions; he would think the institutions must be made great by the individuals who make the nation. If Jeremiah were in the Senate of the United States, he would not vote for a resolution declaring that the Philippines are and of right ought to be free and independent; he would say: Let us have a public-school system and a free church, that the people may become free and independent. For never are a people truly free, never are they really independent, until they are intelligent and until they are just. The public-school system and the free gospel run their roots back to Jeremiah. And although he was lacking in what Renan calls the greatest virtue of our century—courtesy—and although he was bitter in

his invective, with a bitterness which no Christian can applaud or approve in the light of the nineteenth century, he taught some principles which the United States needs to relearn even to-day. We have tried to make the negro free and independent by saying that he was so; now we are beginning to learn that each negro must himself become a man before he is fit for the prerogatives of manhood. Manhood suffrage? Yes! but manhood first and suffrage afterwards.

This was Jeremiah's first message—the message of individualism; the next was necessarily connected with it—the message of spirituality. How shall we make a people religious? By a ritual, a temple, a priesthood? by a papal succession or an apostolical succession in which there is no break? by a prayer system which is uniform and traditional, and sacred through much usage? These may be the instruments of religion, they may develop the individual character; but these make no nation religious. Established religion? There is no such thing. There may be an established church, but whether the established church is religious or not depends on the men who make the church, not on the establishment. Jeremiah is a young priest; he has just come up from the village to the metropolis; he is quite unknown; he goes into the temple courts, and this is his introduction to the metropolitan pulpit:

Stand in the gate of the house of Yahvé, and proclaim there this word and say: Hear Yahvé's word, ye of all Yuda, ye who come into these gates to do homage unto Yahvé! thus saith Yahvé of Hosts, Israel's God: Make good your ways and deeds; then I cause you to dwell in this place! Trust not yourselves to the lying words, "The temple of Yahvé, the temple of Yahvé, the temple of Yahvé is this!" rather, if ye really make good your ways and deeds, if ye really execute justice between each other, oppress not the sojourner, the fatherless and widow, and shed not innocent blood in this place, and go not after strange gods—to your own hurt: then I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

Protestants will agree with Jeremiah so far as that; but Jeremiah is equally explicit on another point, on which, perhaps, Protestants would not be so ready to agree with him. We cannot have religion founded on a church and a ritual. To that we agree. Neither can we have religion founded on a book; so says Jere-

miah. Do we agree to that? The Bible had just been re-discovered, as it were; the law of Moses had been re-proclaimed, re-written, re-edited, re-given to the nation; and, so far as edict of king could make it so, it had been made the law of the nation. Eight centuries afterwards Paul said no man can be saved by the law; and what Paul then said God was writing in history at this time. For here was a nation that had the law, and proclaimed the law, and adopted the law, and made it the law of the land, and yet within the lifetime of the very men that had thus accepted and proclaimed it, the nation perished as a nation. For not by law, which a man obeys or disobeys at will, but by a law written in the heart alone comes life.

Also the stork in the heaven knoweth its set times; and the turtle, and swallow, and crane keep the time of their coming home; but my people know not Jahvé's judgment. How can ye say, "We are wise, and Jahvé's law is with us?" But behold unto a lie the lying stylus of the author hath made it.

Individualism, spirituality, religion founded on no ritual, no temple, no book, but on the heart of man transformed by the indwelling God—this is Jeremiah's message. For there is no prophet before his time who puts more clearly than he the one ground of hope and courage—faith in God. A comparison of what he says about the false gods with what the Second Isaiah says indicates that the Second Isaiah borrowed from Jeremiah—for ministers in those days did not fear to borrow thought, from one another and give them forth in new forms. Jeremiah was the first one to say that the gods of the heathen are nonentities—it was from him, I think, Carlyle borrowed the phrase "the not-gods"—and it was he who first put so clearly the contrast between the idols and Jehovah:

Hear ye the word which Yahvé speaketh unto you, house of Israel: Thus saith Yahvé: To the way of the Heathen accustom not yourselves, and at the signs of the heavens

tremble not, because the Heathen tremble at them! For the statutes of the nations are vain, because a block chosen from the forest, what the artificer's hands shape with the plane—with silver and with gold it is ornamented, with nails and hammers it is fastened that it shake not! Like the posts of a cucumber-field are they and speak not, they must needs be carried because they cannot take a step: be not afraid of them, for they do no harm, neither is it in them to do good! There is none like thee, O Yahvé, great art thou, and great thy name with might! Who should not fear thee, thou king of the nations? for unto thee it belongeth; for among all wise-men of the nations and in all their rule is none like thee: but at once are they stupid and foolish, simply vain doctrine is the wood!

A strange, sad, self-contradictory, eloquent, brave man was this Jeremiah, who abhors that which is evil and cleaves to that which is good, a Puritan before the Puritans, a Protestant before the Protestants, a lover of God, a lover of righteousness, a long-lived martyr in an age that could not comprehend him; and yet he left God's message not wholly uttered. He saw that the reform of the nation had not been reform of the individual. He saw that it was in vain to write God's laws in a book and put them in a pulpit. He saw that could the nation be made righteous only as God is written in the heart of the individual. But he did not know that the righteous God, the just God, the good God, the God of Amos and Hosea and Isaiah and Micah, was yet to come, in the person of his Son, into human life. It was left for the Great Unknown, the Second Isaiah, to bring that message. Jeremiah understood that God is the secret of life, and that the individual citizens must be rightened or the nation is ruined; but it was left for the Second Isaiah, the Great Unknown, to bring the last great message of prophecy to the world—that the personality of God must come to dwell with the presence of men before mankind can know that God is just and loving and merciful, and become just and loving and merciful like him.



Alcoholism in France

By Professor Jean C. Bracq

NOT many years ago, Schopenhauer said that Frenchmen were the most temperate people of the world. Their example was long mentioned as an argument on behalf of the use of wine. Whatever intemperance there was would be found outside of the geographical limits of the wine-growing territories. Things have changed since then. The destruction of a large number of French vineyards by the phylloxera reduced the wine-producing zone, and to replace the old natural wines large quantities of highly alcoholized artificial wines were circulated, which acted disastrously upon the habits and life of the people.

At the same time the progress of science was revealing new and cheap sources of alcohol. Corn, beet-roots, and potatoes began to yield large quantities of it. The rich agricultural districts, allured by great possibilities of gain, turned to alcohol-making. Distilleries sprang up everywhere. They placed large quantities of cheap and poisoning alcohol within easy reach of the industrial masses.

The Republic also unintentionally helped this evil. Instead of the stringent laws of the past, restricting the opening of new saloons, no other formality was required than a declaration at the Mayor's office, and no other limitation existed than the inadequate personal record of the saloon-keeper. Condemnations for crimes, theft, swindling, or any violations of the criminal code were the only hindrances. This measure, enacted in the name of liberty, was followed by the addition to the original number of saloons of 100,000 new ones. At the present time there is one *cabaret* for eighty-five inhabitants, or for about thirty male adults. In the Department of the Nord there is one saloon for forty-six inhabitants—that is, about one for every fifteen male adults. Normandy is in even a worse condition. There are streets in Rouen in which for every one hundred houses there are fifty saloons. It must be remembered that cases like that of the Nord are not general, and that the one of Rouen is exceptional; still, the development of alcoholism

in France is appalling. Drunkenness formerly was exceptional and individual; alcoholism is the poisoning of the race. Frenchmen have lately faced the situation with great courage. They have had the good fortune of adopting for this evil a term which is not ambiguous and which suggests the destruction of all that is best in man—the word alcoholism. Whatever the school of Zola has done in France, it has at least adequately painted the horrible realities represented by this word.

The first endeavors to stem the tide of alcoholism, made about 1872, met with scant encouragement, though the anti-alcoholic idea had gained sufficient support in 1889 to be the subject of a congress during the Centennial Exposition of that year. The cause was ably advocated before the Parliament, the Academy of Medicine, the Academy of Sciences, and other learned associations. The French Association for the Advancement of Science devoted several sessions to alcoholism. In 1895 Léon Say presided at a congress at which he said, "If drunkenness is ancient, alcoholism is recent, and alcoholism is a kind of destruction of human beings, one of the possible moods of the end of the world." "I belong," he also said, "to the *laissez faire* school of political economy, but, notwithstanding that, let us destroy the liberty of poisoning." While he insisted upon the necessity of enlisting the co-operation of intelligence and of public opinion, he urged that the Parliament should remove duties upon coffee, tea, chocolate, wine, beer, cider, and increase them upon brandy, gin, vermouth, absinthe, and all spirits. The work of this congress awakened a clear consciousness of the danger, and called forth a deep sense of responsibility. It gave opportunities for harmless witticisms and for caricatures, but it won for the anti-alcoholic idea the support of a large body of the people and of the Government.

Though compelled to reckon with the saloon power, the Government showed a clear appreciation of the importance of the alcoholic issue. Some of the ministers

pledged their moral support to temperance. General Duchêne, in Madagascar was merciless with those who sold alcohol to his soldiers. The Minister of Public Instruction, M. Poincaré, appointed a commission to inquire into the best methods of anti-alcoholic teaching in the schools. The commission discouraged the idea of a specific course, but recommended that anti-alcoholic instruction be grafted upon the already existing branches taught in the schools—upon morals, physiology, hygiene, chemistry, and the elements of political economy. Thus, in the classes of "morals," when speaking of the duties of man toward himself, the teacher would impress the necessity of abstaining from spirits. It was also decided that lectures upon the subject should be given in schools, and, most of all, in normal schools. The Minister sent a special circular-letter urging all his subordinates to use their influence on the side of temperance.

No step, as yet, has been so promising as the recent Congress, held April 4, 5, 6, and 7 last, in the Amphitheater of the School of Medicine, Paris. There were represented scholars, literary men, philosophers, magistrates, pastors, and Socialist leaders—not to speak of important foreign representatives. The Congress was presided over by M. Jules Legrand, Under-Secretary of State. Some of the foremost educators of France, M. Brisson among others, were speakers. Pasteur Rochat, of Geneva, was followed by Bishop Turinaz, of Nancy, who pledged the support of the Catholic clergy. Several foreigners related the experiences of their countries in grappling with alcoholism. The Socialists spoke as if the crusade were especially their own; the women's rights representatives endeavored to link the future of anti-alcoholism with the political rights of women. Pasteur Rochat and Bishop Turinaz related the efforts of their respective churches in this cause. Many were the differences of opinion, but it is evident that the anti-alcoholic question has passed beyond the stage of the Congresses of 1889 and 1895, from one of inquiry to one of action. The speakers would all have been willing to change Gambetta's celebrated anti-clerical war-cry into *L'alcoholism, voilà l'ennemi!*

The titles of the subjects discussed indicate the general trend of the Congress and the phases of the evil which were discussed: "The Part of the Youth of the Universities in the Struggle against Alcoholism," anti-alcoholic "Teaching for Pupils after they leave the Primary Schools," "The Training of Teachers for Anti-Alcoholic Work in and out of the Schools," "Alcoholism and the Conditions of Labor of the Workingmen," "An Agreement between the Powers for the Protection of the Lower Races against Alcohol," "The Anti-Alcoholic Struggle in the Army and the Navy," "Woman's Share in the Anti-Alcoholic Struggle," and "The Catholic Clergy and the Ministers of Various Beliefs in the Struggle against Alcoholism." It is needless to say that in the discussion of the themes extreme measures were advocated, and especially by foreigners; but a policy of moderation prevailed. The Congress was a great moral victory. It was the union of people of various beliefs and ideals against a growing evil—the blending of the best scientific, patriotic, and humanitarian spirit for a cause which demands intelligence as well as earnestness of purpose—in every way a most auspicious omen for the future.

The decisions of the Congress have found defenders in the Parliament. A bill is about to be presented to the Senate which, by way of extinction, will reduce the saloons from one to 85 inhabitants to one to 300. Other provisions are in the bill to reduce gradually the number of saloons and to eliminate the worst ones. That this bill will meet great opposition is certain, but it is likely to carry the day. Be that as it may, the next storm-center of France is already in sight. In our estimates of it we must not forget that by the side of the development of this stupendous evil there has been a great development of forces for good—the attitude of the leaders of philosophy and sociology who have sounded the alarm, the calm and fearless courage of papers like "Le Temps," "Le Journal des Débats," "Le Signal," and "Le Figaro," and the large number of earnest Frenchmen ready to fight alcoholism at all costs, and whose motto might be, *Aux grands maux, les grands remèdes.*

The Value of Sociology to Working Pastors

By Albion W. Small

Head of Department of Sociology, University of Chicago

THE less people know about Christian pastors, the more freedom they feel to charge the ministers and the churches they lead with interest simply in the life after death, and with utter indifference to human welfare in this world. I have associated with ministers all my life, from the time when I began to get acquainted with my own father, and I have yet to meet the first one, deserving of a place in the ministry at all, who is not at heart, according to his light, a living demonstration of the falsity of this cheap charge. No class of men in Christendom deserve to be compared for a moment with Christian ministers in sincerity and wholeness of devotion to all that is included in the welfare of their fellow-men. The consequence is that as a class they are most eager to know all that sociology or anything else can tell about ways and means of improving human conditions.

In the opening paragraph of his sixth Yale lecture, on "The Machinery of the Congregation," Dr. Watson sketches an obsolete conception of a minister's range of opportunity for human service. Some of us who are not yet quite ready to die of old age were in the Divinity School when the best instruction that the Professor of Pastoral Duties knew how to offer would at most adapt us to such an abortive career as the passage describes. Now, however, "church work has become a science, which young ministers have to learn, and the force which it is their function to lead is perhaps the most highly developed institution in human society." The pastor is the operator of a vast social dynamo. His eagerness for sociological information, to be immediately used, is so importunate that it keeps some of the sociologists, at least, very humble in their own estimation, through constant reminders that their supply cannot keep pace with the demand.

There is, nevertheless, a large and growing amount of sociological knowledge of this immediately available sort; as, for

instance, in the whole realm of charity—that modern science which aims to give something better than money or things, and which requires an art of application that has come to be a profession by itself. In the higher field of "settlement work"—to be carefully distinguished from charity—there is also a growing body of experience, and it is getting winnowed so that the kernel of science is separated from the chaff of sentimentality. The department of criminology, so closely related with every interest that normal men touch, is also covered by a body of very scientific conclusions, not absolute nor final, but provisional at least, and likely at any moment to be of immediate concern to the pastor in dealing with actual cases. The applied sociology of factory legislation, for example, is in many particulars already definite, in many others frightfully deficient, and in either case it has very direct importance for many pastors. Enough digested wisdom is at hand, even here, to provide against disastrous mistakes. The center of gravity of many a church problem is inside the neighboring factory which the pastor has never prepared himself to understand. The list might be carried into all the problems of labor, of vice, of ignorance, of political purification and reorganization, not to mention the problems within the different fields of missionary enterprise, of which the churches are already the centers. In respect to all these details, the working pastor is in a relation to current sociology precisely similar to that of the practicing physician toward the preventive and remedial means that have been proved useful by experiment. Indeed, it would be a very serious omission if we were to forget that a very large part of this applied sociology has been worked out by Christian pastors themselves. They frequently do not call it sociology at all, and the same is true of eminent first-hand contributions to applied social science from many other fields of actual experiment.

Indeed, sociology is not primarily a body

of practical prescriptions. It is rather fundamentally a philosophy of life in which all working details should have a setting. The relation of the working pastor to different orders of generality in this life-philosophy might be exhibited at great length in close analogy with the proper relation of a busy physician to different portions of biological philosophy. The pastor's own knowledge of his own duties must, of course, always be the court of last resort to determine the ratio of his liability to this one among the multitude of his intellectual creditors. No more than the physician can afford to be entirely ignorant of the remoter problems under investigation by the laboratory biologists, can the working pastor afford to be indifferent to the more abstract problems which are fundamental with the sociologist. Excluding further allusion to the phases of sociology which are intermediate between these latter and the most practical details referred to above, the present reference is to the claims of the most abstract and general social philosophy upon the working pastor.

Let us drop for a moment into use of a jargon of sociology which will carry but vague meaning to those who are unfamiliar with our discussions. In the least understood, and of course the least appreciated, but in fact the foundation-laying section of sociology, we are trying, in the first place, to subject the social fact to such minute analysis that its essentials will presently be better understood. We are trying, second, to untangle the complexities of the social process, in all times and places, so that we may presently teach men how to find themselves in that portion of the process which is working out at their own post. We are trying, third, to explain the operation of the social forces, and to formulate the laws of their workings, so that we may presently know better what resources are available for human tasks, and how they may be most effectively applied. We are trying, fourth, to find standards for judgments about the social products of one time as compared with those of other times, so that we may take more accurate account of our stock of social achievements; and we are trying, fifth, to discover in the facts of social conditions and resources material out of which to construct more concrete and specific and coherent

ideals of the appropriate aims of human endeavor.

All this, no doubt, seems to the uninitiated an empty form of pedantic words. It will naturally arouse incredulity about results from such an ambitious programme. I need not undertake to justify the fond hopes of the sociologists. Let us assume that no man now living will ever hear of results worth mention from this whole scheme of sociological research. Foregoing all contention on that point, I nevertheless assert with perfect assurance that the mental discipline of following along our attempts to derive a fundamental social philosophy is absolutely the only approximately adequate preparation available to-day to qualify Christian teachers for the tasks of specifically social leadership that are crowding the period into which we have entered.

It is common knowledge that there are clouds on the social horizon, already bigger than a man's hand, foretelling change of which no one is wise enough to predict the end. If present tendencies continue, it will not be very long before the men whose business is to communicate ideas will be gagged by those who publish ideas; and the publishers will be shackled by the makers of paper; and the paper-manufacturers will be held up by the transportation lines; and the transporters by the producers of steel; and the steel industries by the coal operators; and the coal-miners by the oil-producers; and the oil magnates by the stove-makers; and the cook-stove men by the sugar trust; and the sugar refineries by Wall Street; and the stockbrokers by the labor unions; and the labor unions by the farmers; and the farmers by everybody. In other words, we shall have added to the inevitable interdependencies of all industry a multitude of artificially and often arbitrarily administered dependencies, not maintained by the harmonies of human necessity, but by abnormally developed greed. This is not merely beclouding the air with the dust of libraries, for whoever heeds symptoms from bank and office and factory and railroad headquarters and daily press has already discovered that the very men who are making these combinations are beginning to be frightened at their own shadow. These very business men, who sometimes

imagine that they have a monopoly of practical common sense, are involving themselves and all the rest of us in a grim tragedy of errors. They are already beginning anxiously to ask each other how it is all going to end. Whether they realize it yet or not, our vision of freedom is passing into the eclipse of universal corporate compulsion in the interest of capitalism. Every man who is discriminating and honest knows that capital is and must always be a necessity of civilization. At the same time, every man who is discriminating and honest should be able to distinguish between capital and that derived spirit which I term capitalism, that always threatens to prostitute capital to private ends subversive of civilization. In so far as this capitalism is in control of the standards of business action, it is reducing the march of human progress to a marking time in the lock-step of a chain-gang.

The complications which we are learning to recognize in these connections will not be simplified chiefly by theorists. Men of good will who are most intimately involved in the administration of capital have the most immediate and weighty responsibility. Christian teachers, however, cannot evade the necessity of expressing judgments about what men ought to do in their various angles of contact with these infinitely perplexing conditions. The preacher's determination to teach Christian truth, and his study of the New Testament, cannot suffice to qualify him for the judgments which he will be called upon to pass. What Christian truth involves in detail has to be discovered by new research with every variation of social adjustment. This has been the case from the Apostles down, and it must continue to the end. No man in the world is wise enough to see very far ahead as to what ought to be done on any considerable scale. No man ought to assume the risks of doing more harm than good by trying to teach men their duties in this situation until he has qualified himself by getting all the help possible from our tentative social philosophy.

Inquiry in certain quarters would elicit the information that there are in the United States numerous good pugilists; that is, they fight strictly within the rules of the game. This does not prove, how-

ever, that pugilism is a good game. No doubt the vast majority of capitalists are good capitalists; they operate strictly within the rules of the game. Nevertheless, capitalism is not a good game, and Christian pastors ought to be able to help the good capitalists, as well as others, to understand why the goodness of capital is likely to be overbalanced by the badness of capitalism. The essential reason is one that has been no secret since Jesus taught. It is merely a specification under one of his revelations; namely: The whole programme of our present civilization turns at last on calculation of effects upon the accumulation of capital; a programme fit for Christian civilization would turn rather upon its effects on the quality of men that civilization shall produce. The principle involved has been more or less plain to the seers from Confucius to Ruskin. We have our own modern way of turning moral values upside down. We are making men the means of making capital, whereas capital is only tolerable when it is simply and solely a means of making men. It would be infinitely to the advantage of men if every dollar of wealth should be cleaned off the earth, provided we could have in its place industry and honesty and justice and love and faith, rather than to be led much further into this devil's dance of capitalism.

This is not the familiar rant of the professional agitator, nor the easy generalizing of the huckster of vulgar sensations. My temper and purpose are precisely the opposite. The most unwise policy in our present social situation is that of the men who think they are conservative, who are in fact increasing the social tension by refusing to acknowledge the existence of abnormal conditions. The opposite extreme is probably in effect far less revolutionary. But there is a better way than either, and Christian pastors should know how to find it. It is unpardonable trifling with human interests for any man to offer himself as a guide in our maze of social difficulty, unless he has got such help from available sociology that he can bring to bear upon the problems he confronts a trained sense of history, a balanced sense of harmony, and, perhaps more important than either, a saving sense of humor. Our present social system is not a gigantic conspiracy. Human society is essentially

a progressive compromise of selfish interests. Growth of numbers, development of arts and ideas, and the constant readjustment of the interests that shift their balance incessantly in the process, have produced our social order as inevitably as the operations of natural law have produced our climate. Human free agency is the one factor of difference in the two cases, and that always acts along lines which are analogous with the directions of physical law. We are simply at a stage of human development in which men are more conscious than they have been before of the same sort of birth-throes which from time immemorial have distressed every civilization while it was giving life to the next. The men who have been most active and enterprising in the past have been in essentially the same state of mind which is represented by average men of action at the present moment. They have been considering like men the best ways to go about the work of men. As a result, we have what we have: a social system that is the deposit of all past men, with all their goodness and badness, their strength and their weakness multiplied together. We are not dealing with a deliberate plot to defy the moral order of the world.

No man ought to give himself license to utter social judgments until he has

looked so deeply into the past of the social process that his hope is bright and clear about the future, and, still further, until he can give to himself and to his hearers a sufficient reason for the faith that is in him. Some of the most influential men in our present society are ready to denounce as an anarchist attacking property, or, at the very least, as a pessimist, any one so rash as to concede that there is anything in our social order in serious need of improvement. The men who succeed in doing the Lord's work in the next few generations will have special use for judicial poise evident enough to shame that hypocrisy, or to enlighten that stupidity, into courageous undertaking of moral revolution. Turning society into the most efficient possible machinery for amassing wealth jeopardizes the essentials of welfare. The struggle of the next epoch must be to restore correct moral values to guiding force in the aims of life. The times that try men's souls will come in a new campaign between mammon and man. The leaders who have caught the spirit of developing sociology may pursue this campaign in the optimism of Christian faith. They should welcome the conflict in the assurance of the Master's promise, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

A Sprig of Rosemary

By Julia Schayer

IT was at a corner of Blank Street and Broadway. An old woman was standing on the curb looking uncertainly about her—now at the endless chain of street-cars, now into the faces of the passers-by. She was a countrified old woman, stout and plain, yet with such goodness in her face, such simplicity, such all-embracing human kindness, as to make it, for eyes that really see, lovely to look upon.

It was a hot summer afternoon, and she was too warmly clad in dark, homely garments. Near her feet on the curbstone was a large enamel-cloth satchel, with a robust cotton umbrella strapped to it. On her left arm hung a good-sized basket

filled with growing plants—old-fashioned things seldom seen outside of farm-house gardens. With her right hand incased in a gray cotton glove, she was fanning her heated face with a corner of her black shawl. Her pleasant gray eyes wandered from face to face of the hurrying throng, as if seeking sympathy, but few gave her even a casual glance, and of those few only now and then one gave her a second look lit up with momentary curiosity or amusement. The woman was so obviously out of place!—as much so as an apple-tree or a clump of cinnamon-roses would have been.

The guileless wistfulness of her bright old eyes pierced the hard crust of worldli-

ness and conventionality and crept into their hearts, and more than one was moved to ask the stranger if she needed help or information; but the little crevice closed quickly, and they passed on. Only the look remained imprisoned in their bosoms, and they recalled that day things they had not thought of for many a year.

The woman had arrived on a noon train, expecting her nephew, William Henry Farner, to meet her at the station. She had waited a long time for him; then, thinking her letter had miscarried, she decided to go on to his house up-town. She had been there before, and knew how to reach it, but she was timid about going alone.

William Henry was her only brother's child, and had grown up on a farm. He was a smart boy, and had grown up into a smart man. He was a prosperous provision-dealer in New York now, married to a nice girl from his own township, and living comfortably in his own house out Harlem way. Whenever there arose a domestic emergency in his family—and they arose with astonishing frequency—Aunt Abby came on to nurse William Henry's wife. For that matter, they would have liked to keep her with them all the time; but Aunt Abby would not leave her home—the home of her humble farming ancestors for several generations. She was essentially of the soil, a country woman in every fiber of her being. The city was to her a monster, splendid but full of terror, whose glittering scales pained her eyes, whose incessant roar hurt her ears, accustomed to the quiet fields and woods. Not for worlds would she live in the city.

But she dearly loved William Henry, and Lucilla and the children, and was glad to come and stay with them in emergencies like the one pending. Lucilla was a country girl, too, and loved the old place, and when Aunt Abby came in she always brought with her something from her old home. This time it was some plants for Lucilla's window-garden, from the place where William Henry's folks used to live. She had left a good deal of soil about the roots, and that made the basket very heavy. Her arm ached sorely, but she would not set the basket down for fear some one might tread on it, or even steal it when she was not looking, and she kept a sharp eye also on the black satchel.

Aunt Abby read the papers, and her opinion of New York morals was not high.

She began to feel very tired, and wished William Henry had not missed her, and wondered how she happened to leave her palm-leaf fan on the train.

"I'm gettin' all het up!" she said to herself, wearily.

She had thought that she knew just which kind of a car to take to get to her nephew's house, but they came along so fast and looked so much alike that she was getting doubtful. And she meant to be very cautious. She was morally certain that, once on the wrong car, her doom was sealed. There was no knowing to what dreadful den she might be lured, robbed and murdered, and no one would ever know what became of her. She had read of numbers of people disappearing mysteriously that way. So she let car after car pass until she could feel quite, quite sure.

When she had been standing there some time in the hot sun, a handsome coupé stopped near her, and an old gentleman stepped out. He was a very fine-looking old gentleman indeed, clean-shaven, rosy, and somewhat pompous. His hair was silver white, and so were the heavy brows under which were eyes as hard and bright as polished steel; his mouth was the mouth of a man who loved pomp and pleasure, but it was not altogether a cruel mouth. As he stepped on to the curb he noticed the woman standing there with her basket of country plants, looking vaguely about her, and fanning herself wearily with the black shawl.

He had a quick sense of the picturesque, this smooth-shaven old gentleman, and he was one of the few who looked a second time. His eyes softened a little, too. It was as if a breath of clover-fields and orchards had been wafted to him by that bit of black shawl in the cotton-gloved hand.

Some one in passing had broken off a spray from one of the plants, and it lay wilting on the hot curbstone. The gentleman stooped, picked it up, and carried it into his office in the great stone building on the corner. When he was seated at his desk, it was still in his hand. He looked at it curiously. It had large, oval, dull-green leaves, delicately serrated; a pungent, wholesome odor rose from it,

prevailing over the other odors in the room—odors of Russia leather, of tobacco, and of the street.

The gentleman inhaled its fragrance long and deeply.

"What is it?" he asked himself. "I seem to remember—ah, yes! I have it. It is—rosemary! Yes. That's what it is. Rosemary!"

The steely eyes softened still more, and fixed themselves like those of one hypnotized. The full, proud mouth grew tender.

"There was a clump of rosemary in mother's garden," so ran his thoughts, "and near it was a great mat of clove-pinks. They bloomed in June. I can smell them now. There was a huge bush of southernwood there, too, and some tawny lilies, and spiderwort, and monk's-hood, and striped grass. Strange how the old names come back to me! The lilac-bushes in the corner were like trees to me in those days. I used to sit under them and play at matching blades of striped grass with sister Mary, and wonder why her hands were so white, and why mother never let her work hard. I know now. She faded away and died, and there was only me left. I remember those Sundays in summer, when I was not allowed to play or run about. How long they were, and how hot! Like to-day, but with such a difference! Mother always had a spray of rosemary and a pink folded in her handkerchief when we started for the meeting-house, and some caraway-seed in her pocket, which she gave me now and then during the service when she saw I was almost asleep. I taste them now, and smell the rosemary and the pinks, and the pine odors coming in at the open window, and the varnish on the pews, all mingled together. And I hear the creaking of the women's fans, and the horses whinnying under the shed behind the meeting-house, and the minister's droning voice—how it all comes back to me!

"And Abby—Abby Grover—her folks' pew was across from ours, and I used to try my best to make her laugh in meeting, but I don't think I ever succeeded. She was a nice girl, Abby was. Not pretty, but with something about her that was better than beauty. And her eyes and hair were really lovely, I remember.

"Abby generally wore a sprig of rosemary pinned to her dress when I went

over to see her Sunday nights in summer. That was after we grew up. We used to sit on the orchard wall and talk until the whippoorwills began crying, and Abby's mother would come to the door and say the dew was falling and she guessed we better come in.

"I fancy I did most of the talking, though, for Abby was one of your silent, deep sort. I told her all my plans for getting away from the farm and making my fortune in the city. And she would listen patiently, though I must have been a terrible bore, and look at me with her nice clear eyes and say, 'How ambitious you are, Joey!' Joey! Fancy any one calling me 'Joey' now!

"And how proud she was of me when I began to get on in the world—and she helped me, too, Abby did. She lent me her little savings from school-teaching, and, later on, when the farm came to her, she raised money on that to start me in business. Is there anything a woman will *not* do for a man she loves?"

At this point the color deepened on the old gentleman's forehead, and a deep breath like a sigh expanded his glistening shirt-front.

"Of course I paid her back every dollar, with interest," went on his thoughts, "and I meant to keep my promise of marriage, too. It was Abby herself who broke the engagement, when she found out that I loved another girl better. It was the right thing to do, certainly, and Abby always did the right thing. She did not seem to take it much to heart, either; but she never married. At least I never heard that she did. It is twenty-five years or more since I saw the old place. There was nothing to draw me there after the old folks died. I wonder—I wonder what became of Abby! Dead, probably. She would be an old woman if she were living—not so *very* old either. She was two years younger than I, and I am not yet turned sixty-five—"

A clerk came in and laid a telegram on the desk. The old gentleman took it. The steely look came back to his eyes.

The old woman in the black shawl was still standing on the street corner. She looked tired and anxious, and the plants in the basket had wilted sadly. The cars

looked more alike than ever, and she did not dare to stop one. A policeman on the other corner had scowled at her unpleasantly two or three times, and Aunt Abby felt almost ready to drop, what with the heat and the fatigue and the dread that the policeman might speak to her, and she be hopelessly disgraced thereby.

Suddenly her face broke into a delighted smile. A ruddy, youngish man came hurrying up to her.

"Wall, there!" exclaimed Aunt Abby, as he shook hands with her and kissed her, and began asking questions and answering them all in the same breath.

"Wall, there, now, William Henry, if that don't beat all!"

Then she told how she had waited in the station, and then on the street corner, until she was "all het up," and had left her palm-leaf fan on the train, and wondered if the plants would come up again, and asked how Lucilla was, etc., etc.

Meantime the man had picked up the black satchel and the basket, and hustled Aunt Abby good-naturedly into the car, and the two were gone.

And the sprig of rosemary lay forgotten on the floor under the old gentleman's feet.

Books and Authors

The Philippines¹

How authoritative a book this is we do not know. The title-page tells us that the author is a Major in the Queen's Own Corps of Guides, a Fellow of the Royal Geographical Society, and an author of several books known in this country. From the book itself we further gather that he was in the Philippines, chiefly in and about Manila, almost immediately after the capture of that city, and before the actual outbreak of hostilities between the Americans and the Filipinos, and that he personally interviewed Admiral Dewey, General Otis, and Aguinaldo. His book is bright, breezy, and entertaining; and it has this historical value, that it gives the point of view of a traveled and cultivated Englishman concerning facts a knowledge of which is necessary to an understanding of the Philippine problem. It is clear, too, that the author is not by any means an ardent advocate of the policy of expansion. In his chapter on the Future of the Philippines he puts clearly and effectively, as a reporter of other people's opinions, the case against expansion; and although he apparently thinks that we could not with honor have sailed away and left the island to the only alternative—Spanish misrule or native anarchy—yet he expresses himself doubtful whether in a few years from now America may not

find it for her interest to review her position and part with the islands.

His chapters on "The Naval Battle of Cavite" and "The Capture of Manila" give a very clear account of these two events, with some information which is, if not absolutely new, at least different in its emphasis and proportion from that given by the press reports. His account of the friction between our fleet and the German Admiral is decidedly interesting; it confirms the view generally taken by the American press, and incidentally illustrates the advantage of a good understanding between England and America. His description of the unsanitary conditions in Manila—conditions at once incredible and in these pages indescribable—abundantly justifies his declaration: "In face of this damning evidence we may perhaps place the Spaniard below all the other nations in the sanitary hierarchy, and might with justice decide that he should be severely cut by every clean-minded person in Europe till he becomes more civilized." Already American rule has made some improvements, though not so radical as have been made in Havana and Cuba. The Americans have, however, "worked sanitary marvels even in a few weeks;" and these they have accompanied with "the stern suppression of cock-fighting, lotteries, and gambling-houses." The author's picture of Aguinaldo does not justify the exalted estimate in which, for party reasons, he appears to

¹ *The Philippines and Round About*. By Major J.G. Younghusband. With Illustrations and a Map. The Macmillan Company, New York. \$2.50.

be regarded in certain sections in this country. Major Younghusband recognizes in the would-be President of the pseudo Philippine Republic a man of decided ability, who "has, in the face of every disadvantage and at the early age of twenty-nine, placed himself in the ranks of the great and acknowledged leaders of popular risings." But he has not the knowledge nor the qualities which fit him to be the founder of a new republic. He at first favored an American protectorate, but "apparently had no idea what the word 'protection' signified, his impression being that the protecting party would retire to their own country and there keep up a special naval and military force to fight the battles of the Philippine islanders should they get into trouble with other nations;" he was entirely ignorant of the relations which subsist between great nations and their dependencies; he "capped his ignorance of the outside world by asking whether Australia was an island, and whether it belonged to America. The insurgent leaders were, indeed, mere boys without knowledge and with only local experience." Our author affirms that the refusal of General Merritt to allow free access to Manila by the Filipinos after the capture of the city "naturally raised the bitter resentment of Aguinaldo and his troops;" but he is clear that no other course was possible: "If the insurgent troops had gained an entry into the town, it is the candid opinion of British residents here that not a single Spaniard—man, woman, or child—would have been spared, and that the place would have become the most appalling scene of rapine, murder, and plunder, concluding probably in a bloody street fight between the Americans and their allies."

We repeat that we do not know how much weight to attach to this book. But it certainly affords a better basis for judgment concerning the course of our representatives in the Philippines than a purely subjective conception of what the Filipinos are and what they would do if we assumed them capable of self-government and left the islands in their hands.

In our notice last week of "The Solitary Summer" (The Macmillan Company, New York), the title was, by a slip of the pen, erroneously printed "The Solitary Garden."

A Bible Dictionary¹

At the same time that the Presbyterian General Assembly makes its dogmatic affirmation that "the Holy Spirit did so control the inspired writers in their composition of the Holy Scriptures as to make their statements absolutely truthful, *i.e.*, free from error when interpreted in their natural and intended sense," there is issued by a house which probably supplies a great many more Presbyterian ministers with their reference-books than does the Presbyterian Board of Education, "The Dictionary of the Bible," which almost certainly will be the storehouse of the scholarly preachers of the future, on which they will rely for trustworthy information, and which will tell them a very different story. Thus, in its article on the Flood, after presenting incontrovertible arguments in support of the position that the Flood was not universal, nor, in the sense in which the authors of Genesis understood it, historical, the writer's conclusions are summed up in the statement that "in the light of scientific and historical criticism, it [the Scripture account of the Flood] must be frankly recognized as one of those many stories or legends which are found in the folk-lore and early literature of all peoples." In its account of the genealogy of Jesus Christ this Dictionary states, with equal frankness, that the attempt to vindicate the accuracy of the two genealogies given respectively by Matthew and Luke has been abandoned by nearly all writers of authority as a violation of the text or of historical credibility, and declares that there is only one way of saving the accuracy of either account: "By thus throwing all the burden of inaccuracy on Matthew, we may rescue at least a possibility of accuracy for Luke." In its treatment of Genesis it is equally explicit that the documentary hypothesis is "established;" and in its article on Isaiah it does not apparently think it even worth while to discuss the question whether the book which bears that name was by any possibility written all by one writer. There is no Index Expurgatorius on which orthodox divines can put this Dictionary, and as it unquestionably does state the latest and best conclusions of

¹ *The Dictionary of the Bible*. Volume II. Charles Scribner's Sons, New York.

independent scholars, there is little doubt that its authority in the end will overbalance all authority of ecclesiastical findings of whatever description. And this is the more conservative of the two anticipated dictionaries; that edited by Dr. Cheyne will probably be more radical.

Books of the Week

[The books mentioned under this head were received by The Outlook during the week ending June 2. Prices will be found under the head of Books Received in the preceding issue of The Outlook. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

RELIGION

What was "new theology" for a hundred years subsequent to the middle of the last century is the subject of *A History of New England Theology*, by George Nye Boardman, Professor emeritus of Systematic Theology in Chicago Theological Seminary. Professor Williston Walker has gone over the same ground in the third volume of the American Church History Series, but Professor Boardman's account is more detailed. The story of the "improvements" of theology which Jonathan Edwards, his disciples, and their successors endeavored to make has an antiquarian flavor to many of the most seriously religious minds to-day. But it has none the less interest to those who can separate the soul of it from whatever is now obsolete in its form. So viewed, it is of living interest still, as a distinctly marked phase of the movement which began earlier in Europe, and has not yet arrived at its goal, to ethicize the unethical theology inherited through the Protestant Reformers from Augustine. Unethical this theology was in its fundamental affirmations of human nature both as morally impotent and morally worthless till the bestowal of regenerating grace from on high; unethical also in its limitations of the grace of God in his relations both as Sovereign and as Saviour of mankind. How the "new divinity" men of the Edwardean school sought to substitute more ethical conceptions is shown by Dr. Boardman in abundant citations. They expanded the idea of divine grace by affirming a universal instead of a limited Atonement. They repudiated the idea of human impotence, though in form rather than in substance, by affirming both "natural ability" and

"moral inability." The doctrine of human worthlessness they left as they found it. They were vigorous and acute thinkers, but handicapped by their conception of God as external to the world, and governing it through statutory law. Through lack of large historical study they were prone in their isolated speculations to "idols of the cave." But their memory is to be revered, for their spirit and aim have descended to men working in larger horizons. We think Dr. Boardman hardly appreciates the significance of Dr. Bushnell's work as the transition stage to the new theology of the present, with its fundamental postulate of the immanence of God in man. And we are certain that, were his sketch of our new theology to be attached to the name of any recognized representative of it, it would be resented as an inexcusable caricature. (A. D. F. Randolph Company, New York.)

A wee book, but weighty, is *The Students' Challenge to the Churches: A Plea for a Forward Movement in World Evangelization*, by Luther D. Wishard. Mr. Wishard has the Congregational churches primarily in mind, and writes as the official representative of the Advisory Committee of the Forward Movement authorized by the American Board of Commissioners for Foreign Missions. His booklet will be equally welcomed in all churches desirous of reinforcing their missionary work. The churches' inquiry, "Who will go for us?" has been answered by the uprising of the Student Volunteers, who now ask, "Who will send us?" This, and the further question, "How shall we send?" Mr. Wishard has effectively discussed. His methods are being adopted by an increasing number of churches, with increasing benefit to the cause he represents. By his book he hopes to engage the interest and co-operation of many whom he cannot personally meet. (Fleming H. Revell Company, New York.)

We reserve for notice at greater length hereafter the Bohlen Lectures entitled *Ethics and Revelation*, by Professor Henry S. Nash, of Cambridge. Professor Nash's work on "The Genesis of the Social Conscience" has prepared a welcome for his present work, which fully sustains the reputation of its predecessor. The vertebral thought of it is that the scientific man can realize his ideals only in the free

state, and therefore is constrained to be a religious man, since only through religion can the free state be fully realized. (The Macmillan Company, New York.)

HISTORY AND BIOGRAPHY

The well-informed author of "Les Origines du Socialisme d'Etat en Allemagne," M. Charles Andler, has now put forth a book which may attract even greater notice. It consists of the enlargement and revision of his studies of Bismarck which have appeared in the "Revue de Paris." Of course in this single volume no full biography has been attempted. Nevertheless, the Iron Chancellor's vigorous personality stands well to the fore, even if by no means so insistently aggressively as in his own "Gedanken und Erinnerungen" or in the "Secret Pages" of Herr Busch. *Le Prince de Bismarck* is a frank, keen study of the political morality of the great empire-builder. The frankness and keenness have a special penetration, since they are a French writer's. His book is what one might expect: it is lucid and informative, and it is almost surprisingly philosophical. (Georges Bellais, Paris.)

Another Life of Prince Bismarck is by Mr. William Jacks. (The Macmillan Company, New York.) There are many who will agree with Mr. Jacks that the Busch book contains statements of probable improbabilities, and that the Chancellor's own reminiscences were written when his once clear eye had become dim—indeed, "there are complete blanks on matters which it was eagerly expected his book would explain." Mr. Jacks's book is well written, but its style is not so terse as that of Mr. Lowe in his "Life," or so picturesque as that of the great Chancellor himself in his "Erinnerungen." The illustrations are many and interesting.

Mr. Howard M. Jenkins has added something to the personality of the founder of Pennsylvania by an impressive volume on *The Family of William Penn*. The picture is well drawn, not only in broad lines but also in many a bit of worked-out detail. The illustrations, especially the portraits, are exquisite. (H. M. Jenkins, Philadelphia.)

The Life and Work of Thomas Dudley, by Augustine Jones, A.M., LL.B., is a painstaking effort to justify and even

glorify the life-work of the second Governor of Massachusetts. The author insists that Governor Dudley must be judged by the standards of his contemporaries, and of course is able to prove that his stoning of the prophets had the approval of the wise and great. But this fact can hardly be expected to alter the judgment of posterity regarding either Governor Dudley or Roger Williams, the great prophet of liberty whom he persecuted. It merely shows that Governor Dudley was no worse than most of us who are compelled to criticise him. (Houghton, Mifflin & Co., Boston.)

SOCIOLOGY

An Outline of Practical Sociology, by Commissioner Carroll D. Wright, forms the initial volume of the "American Citizen Series," which the Messrs. Longmans (New York) have in preparation, under the editorship of Professor A. B. Hart, and sets a high standard for its successors to preserve. The volume, of course, deals with many questions upon which class and party feeling runs high, and such questions cannot be discussed by any man with warm blood in his veins without more or less bias; but Commissioner Wright has endeavored to deal fairly with views opposed to his own, by presenting at the beginning of each chapter an impartial bibliography. These bibliographies fit the book peculiarly for advanced classes, from which independent work is expected. The field which the volume covers is extremely broad. Parts I. and II. are devoted to the "Basis of Practical Sociology" and the "Units of the Social Organism," both social and political. Part III. discusses "Questions of Population," such as immigration, and the varied problems of city life. Part IV. is devoted to "Questions of the Family," including divorce, education, and the employment of women and children. Part V. deals with labor questions; Part VI. with the questions of the distribution of wealth; Part VII. with questions of vice and crime; and Part VIII. discusses remedies. On all these subjects a prodigious amount of American statistical information is given.

The Making of Hawaii, by William Fremont Blackman, Professor in Yale University (The Macmillan Company, New York), is sociological and scientific rather than popular. It is judicial in

tone, and will alike disappoint the assailants and the eulogists of the so-called missionary element; yet the author's general conclusions (p. 124, note) will outweigh the careless and indiscriminate censure of those who have confounded the influence of the American missionary with that of foreign commerce and politics. As a study of paganism and the gradual absorption and partial corruption of Christianity by a pagan people, it is both interesting and suggestive. Its witness to the practical value of Christianity in eradicating dishonesty, in lessening licentiousness, in promoting industry, in laying foundations for civilization, is the more important because it is a purely scientific testimony. The author's discrimination respecting such statements as that of Benjamin Kidd that "the attempt to acclimatize the white man in the tropics must be recognized as a blunder of the first magnitude" is important in its bearing on our present National problems. The statistics showing the sanitary improvements in the East Indies after the country was transferred from the East India Company to the Crown has an important political and sociological bearing in its indication that it is safer to trust public interests in the keeping of the public than in that of a private corporation. The book will be an authority to future students of the political and social problems presented by Hawaii, and suggestive to those who are studying similar problems in Cuba, Porto Rico, and the Philippines.

POETRY

A loving memorial of one but little known, but whose worth and whose message to men deserve remembrance, is *Poems of Nature and Life*, by John Witt Randall, edited by Francis Ellingwood Abbot. Randall (born 1813, died 1892), a great-grandson of the revolutionary patriot Samuel Adams, lived in Boston as an observer and student rather than a man of action. His editor and biographer presents him to us as "the ethical pioneer of his generation; its Poet of the Moral Life, . . . the loftiest and truest exponent of ethical religion in our time." His poetry is characterized by severe simplicity and rugged strength of thought, rather than by any beauty save that which consists in truth to ethical ideals, and its

masterpiece is his "Ode to Conscience." Yet he was not incapable of a lighter and graceful vein, as in his "Chat with the Medicean Venus." Half of Mr. Abbot's volume is occupied with a sketch of the Randall family and memoirs of the poet, exhibiting in his correspondence his character and life. His name is perpetuated through a variety of bequests to institutions of learning and charity, and the social ministries through which he might have realized a more useful and happy life are fulfilled by others. The nineteenth century, as well as the second and third, has had its anchorites, whom the frustrations of hopes and purposes has impelled to flee to the wilderness. (George H. Ellis, Boston.)

Rifts in the Reek is the title of a volume of lyric and epic verse, inscribed "to the memory of the two Hugh Millers," by Jeanie Morison, wife of the younger. Through the mists of eleven centuries it opens glimpses of Scottish Church history at epochal points, as the time of St. Columba in the sixth century, the time of Margaret, the saintly queen of Malcolm Canmore, in the eleventh, the stormy and hapless reign of Mary in the sixteenth, and the struggle of the covenanting Church in the seventeenth—the latter in a drama of five acts. It is a pious and patriotic hand that draws with equal vigor and sympathy the picture in which sovereigns and nobles, elders and martyrs of the Scottish Church play their part as agents of the divine purpose that was working through the darkness toward the light. (William Blackwood & Sons, Edinburgh.)

Mr. Edwin Markham's poem "The Man with the Hoe," reprinted in *The Outlook* with the author's permission and revisions two weeks ago, has attracted wide attention because of its vigor, directness, and picturesqueness. Although not a poem of even excellence in workmanship, there is a note of passion and sympathy in it which has found quick response. That note is characteristic of the volume, *The Man with the Hoe and Other Poems*, which Mr. Markham has just issued through the Doubleday & McClure Company, of this city. This volume does not show the delicate workmanship which stamps a great deal of contemporary work of this kind, but it shows what so much contemporary verse lacks—a warm,

urgent poetic impulse, a profound sympathy with human life, and the power of touching, with some strength certain great themes. Perhaps Mr. Markham's excellence can be summed up by saying that he feels deeply and has something to say; he does not rely on facility or poetic fancy.

NOVELS

Miss Florence Wilkinson's first long story, *The Lady of the Flag-Flowers*, is in many ways a very delicate and charming piece of work, steeped with imagination, full of picturesqueness, and characterized by fine feeling alike for the subject and the art. Yvonne, the heroine, is a fascinating French-Indian Canadian girl, who flashes into the story and out of it with something of the quality of a bird, so pure, natural, and joyous is she until the tragedy of life takes hold of her. The description of Yvonne's life in Canada is idealistic in its charm and its beauty; when the girl goes into society, Miss Wilkinson does not show the same kind of first-hand knowledge. This side of the story is not so successful. Taken as a whole, the novel is a very beautiful one, and one of promise. Its faults are the faults of immaturity; its strong qualities are those which are likely to assert themselves more and more with larger experience and longer practice. The delicacy, refinement and tenderness of this story, with its imaginative quality, seem to indicate the presence of a genuine literary gift in the writer. (Herbert S. Stone & Co., Chicago.)

Mr. Stanley Waterloo will be remembered as the author of "Ab," an extremely clever reconstruction of the life and loves of aboriginal man. Not so clever and yet interesting are the short stories and sketches published under the title *The Wolf's Long Howl*. The wolf in question is the "wolf at the door," and the story which gives the book its name is a study of the feelings of a man of wealth suddenly thrust into poverty. (H. S. Stone & Co., Chicago.)

Mr. George Horton's *A Fair Brigand* is a story of modern Greece. It has archæological students, brigands, burlesqued (but, after all, not very much burlesqued) representatives of American "yellow" journalism, typical good and bad American consuls, and other amusing characters. It abounds in spirit and fun,

and, although slight, is readable. (H. S. Stone & Co., Chicago.)

MISCELLANEOUS

The International Year-Book for 1898 is an invaluable compendium of the world's progress. The editor is Professor Colby, of New York University, and the consulting editor, Professor Peck, of Columbia University. The work of compression has been admirably done. Only when one considers the momentous events of the past year can such a labor be appreciated. The book is no mere catalogue of events; it is also a reflection of current discussion of the topics treated. The illustrative material is helpful, the maps being particularly so. (Dodd, Mead & Co., New York.)

A handy reference-book on Cuba, Porto Rico, Hawaii, and the Philippines is that by Messrs. T. J. Vivian and R. P. Smith entitled *Everything About Our New Possessions*. (R. F. Fenno & Co., New York.) Continual questions are arising as to the area, population, climate, trade, institutions, customs, laws of the islands which we have known not too well. The compilation by Messrs. Vivian and Smith will save much time and trouble to their readers.

Books Received

For the week ending June 9

- THE CENTURY CO., NEW YORK
The Century Illustrated Monthly Magazine. Vol. LVII. November, 1898, to April, 1899.
THE EDITOR PUBLISHING CO., CINCINNATI
Loud, Emily S. *Taurua*.
GEORGE H. ELLIS, BOSTON, MASS.
Dresser, Julius A. *The True History of Mental Science*. 20 cts.
GINN & CO., BOSTON
Labiche, Eugène. *La Grammaire*. Edited by Herman S. Piatt. 40 cts.
HARPER & BROS., NEW YORK
Bangs, John Kendrick. *The Dreamers*. \$1.25.
Wells, H. G. *When the Sleeper Wakes*. \$1.50.
Paterson, Arthur. *Cromwell's Own*. \$1.50.
McCarthy, Justin, M.P. *Reminiscences*. In Two Volumes. \$4.50.
HOUGHTON, MIFFLIN & CO., BOSTON
Scudder, Samuel Hubbard. *Every-Day Butterflies*. \$2.
Miller, Olive Thorne. *The First Book of Birds*. \$1.
The Prometheus Bound of Æschylus. Translated by Paul Elmer More. \$1.
LITTLE, BROWN & CO., BOSTON
Todd, David P. *Stars and Telescopes*. \$2.
THE MACMILLAN CO., NEW YORK
Quick, Rev. R. H. *Life and Remains of the*. Edited by F. Storr. \$1.50.
Hole, S. Reynolds. *Our Garden*. \$3. (The Haddon Hall Library.)
Garland, Hamlin. *The Trail of the Goldseekers*. \$1.50.
Trent, William P. *John Milton: A Short Study of His Life and Works*. 75 cts.
Plutarch's Lives. Englished by Sir Thomas North. Vol. V. 50 cts. Edited by W. H. D. Rouse. (The Temple Plutarch.)
Epictetus, *The Moral Discourses of*. Translated by Elizabeth Carter. Vols. I. and II. 50 cts. each. Edited by Israel Gollancz. (The Temple Classics.)
THE OPEN COURT PUBLISHING CO., CHICAGO
Carus, Dr. Paul. *The Religion of Science*.

The Religious World

The Unitarian Association

The annual report of the Secretary of the American Unitarian Association contains some facts of interest to others than the members of that denomination. It reports an increase in its capital funds of nearly \$40,000, which, in the days when so many societies are burdened with debt, is a cause for congratulation. It also reports a decided increase in gifts to the cause which it represents. One new departure by the Association is its willingness to accept responsibility of trust funds left for the benefit of individual churches. A cause of encouragement is the number of churches which are providing that, in case they cease to exist, their property shall pass to the Association for the missionary work of the denomination, and thus become a means of help, even though the local church may have ceased to be. This is a subject of interest and of importance to other Christian bodies. How to save church property to the causes to which it was given when the church is no longer needed in a special locality is a question that may well have wise consideration. The Secretary reports that the growth of churches toward self-support has been more rapid than usual during the past year. No part of the report is, to our minds, quite so interesting as the paragraphs on "Fellowship," both within and without the body. Closer union with the Unitarians in other lands is earnestly urged, and reference is made to an International Council of Unitarians to be held in London next year.

Summer Schools of Theology

We have had so many inquiries concerning summer schools of theology in England that we refer to the subject in these columns. No school has been announced at Mansfield College, Oxford, for the current year. If Principal Fairbairn had intended any such gathering, it would have been rendered well-nigh impossible by his recent visit to India. A school under the direction of the Established Church, and intended chiefly for Anglicans, is usually held alternately at Cambridge and at Oxford. Where it is

to convene this year we are not informed. As our readers are aware, a school of theology, with quite a full programme, and such lecturers as Professors W. N. Clarke, A. V. G. Allen, C. H. Toy, A. C. McGiffert, and others equally prominent, is to be held at Cambridge, Mass., in July. This, and that at Chautauqua, offer the best advantages that we have seen announced. Among the lecturers at Chautauqua are President Harper, of Chicago; Dean Hodges, of Cambridge; the Rev. A. H. Bradford, D.D., of Montclair; President Barrows, of Oberlin, and the Rev. C. E. Jefferson, D.D., of New York.

The Ramabai Association

The annual report of the American Ramabai Association has just been received. Its President is Lyman Abbott, D.D., and its Vice-President E. Winchester Donald, D.D., rector of Trinity Church in Boston. The annual meeting was held on March 24. The Association is supporting two schools in India, both of which are under the management of Pundita Ramabai. The total amount needed for the year's expenses is \$20,000. One school is called the Shârâda Sadan. It numbers from sixty to seventy-five. The other school is Mukti. It numbers three hundred and sixty-five pupils, most of whom were gathered at a time of famine, and are therefore entirely dependent for food and shelter. The former of these schools is intended for high-caste child widows, who could not be reached by missionaries nor by foreign teachers of any kind. To these are now added deserted wives and unmarried women and girls for whom the effort might be called "rescue work." The inmates are all of the higher castes. This school is secular and does not interfere with Hindu customs and beliefs. The other school, however, with its three hundred and sixty-five inmates, is avowedly a Christian institution. The difference between the classes to be reached accounts for the difference in methods. Ramabai is working with all her old-time enthusiasm, and never more successfully than now. She is accorded a recognition in her own country which

some of her people were for a time unwilling to give her. The spirit in which all the work is carried on is finely stated in a sentence from Ramabai's report: "Our souls rejoice in our Saviour and glorify his name as we go about our daily duties."

The New Chapel at Wellesley

A beautiful new chapel has just been dedicated at Wellesley College. It is the gift of Mr. Clement S. Houghton and Elizabeth G. Houghton, as a memorial for their father, William S. Houghton, who was long interested in the College. The architecture is of pure Gothic, and the architects are Messrs. Heins and La Farge, who are also the architects of the new Cathedral of St. John, in New York. At the services of dedication, which occurred on June 1, the Rev. E. L. Clark, D.D., of the Central Congregational Church in Boston, in behalf of the donors, made the presentation address. The response in behalf of the trustees was by the Rev. Alexander Mackenzie, D.D. The principal address of the day was by President Charles Cuthbert Hall, D.D., whose subject was "The Hallowing of Education." The windows in this building are intended for future decoration as memorial windows. The class of 1886 contributes one in memory of the late Professor E. N. Horsford, while another will be in memory of Mrs. Governor Claflin. The new chapel adds greatly to the equipment of Wellesley. The old one was altogether inadequate to the needs of so large an institution. It is located near to Lake Waban, with Stone Hall, the College Hall, and the Art Building on surrounding hill-tops. Few if any institutions in the country are now so well equipped for the proper conduct of Christian worship.

Church Union in Australasia

The Rev. Dr. Burgess, writing in the "Independent," gives an account of the present prospects of the plan to unite the various Methodist denominations in Australasia. As we understand, there are at least three varieties of that sect at work in Australasia; namely, the Wesleyan, the Primitive Methodists, and the Bible Christians. In Victoria and Tasmania, the date of organic union between these bodies is definitely fixed at January 1,

1902. The movement in South Australia was not so far advanced, but now a resolution has been adopted that the union should be completed next New Year's Day. Only three voted in the negative. This action is only another illustration of a tendency which is world-wide. The union of Christendom will be preceded by the coming together of the smaller bodies within the grand divisions of the Christian Church. Australia has set an example in this respect to the mother country and to the United States.

Presbyterians in Newark

Newark, New Jersey, is a far larger and more important city than most who live at a distance know. With its immediate population of 250,000, and its near-by population of 150,000 more, it is one of the great cities of the Republic, and it is but eight miles from New York. It is noted for many things, and not the least as being a stronghold of Presbyterianism, although much of it is of a milder type than is generally supposed to prevail in New Jersey. Among the churches of that denomination are two which have recently celebrated anniversaries. The Calvary Church has just honored itself by honoring its pastor, the Rev. I. P. Hopwood, D.D., who has served the church with rare fidelity for twenty-five years, and who is still greatly beloved by a devoted people. The Third Presbyterian Church, the Rev. A. Nelson Hollifield, D.D., pastor, last week marked its seventy-fifth milestone with appropriate services. This church has had a long line of honored ministers, and while one of the most intensely loyal to its denomination of any in the city, has had at different times three Congregationalists for pastors—viz., the Rev. Dexter Dickinson, the Rev. Sela B. Treat, D.D., and the Rev. H. N. Brinsmade, D.D. Of these the Rev. Dr. Treat afterwards became Secretary of the American Board of Foreign Missions. In recent years the church has been widely known for the scholarly ministry of the Rev. Elijah R. Craven, D.D., who is now serving the church as one of its Secretaries. The present pastor, who came from the Grand Avenue Church in St. Louis, has been in Newark about ten years. The Third Church represents the "old school" wing of the denomination.

Notes and Queries

1. What are the dangers of pressing the doctrine of assurance of salvation? 2. Can so-called death-bed conversions be shown to be genuine? 3. Ethics teaches us that we are not to seek happiness directly. Does this conflict with St. Paul's constant exhortations to rejoice, etc.? 4. How does the new theology attempt to deal with the question of divine sovereignty and free will? Does it point to any solution? 5. Can you recommend any books dealing with (a) characteristics of the present age—religious, literary, scientific, (b) subjectivity of Protestantism? J. G.

1. Only in pressing it in the wrong way, on a basis of past experience, rather than on Paul's basis of a prayerful and self-sacrificing imitation of Christ. 2. Not always; the most convincing proof, a changed character and life, must often be wanting. 3. No; such rejoicing being the natural fruit of the object directly sought. 4. Like the old theology, explaining it as a case of *imperium in imperio*, or limited freedom under unlimited control. 5. (a) "The Wonderful Century," by A. R. Wallace (Dodd, Mead & Co., New York); "Foreign Missions After a Century," Princeton Lectures (The Revell Company, New York, \$1.50). (b) Referred to our readers. The "private judgment" principle of Protestantism hardly seems to require a book to exhibit it.

1. Kindly inform me in regard to the literary and critical standing of Renan's fascinating "History of the People of Israel." 2. Also give the name of any other history of the Jews valuable from the standpoint of modern scholarship. H. M. L.

1. Renan is a writer of the first rank in point of literary, critical, and scholarly accomplishments, but with poor appreciation of the deeper moral truths and feelings, and lacking in the note of downright sincerity. His idea of God seems to be deistical, and, in common with his school, he divorces morality from religion, regarding religion as largely an illusion and imposture, that serves as the necessary but temporary vehicle of permanent moral truths. 2. Professor C. F. Kent's "History of the Hebrew People" (to the Exile) and "History of the Jewish People" (post-exilic), (Scribners, New York).

How do you understand the words of Christ as recorded in Luke xxi., 27, 32: "And then

shall they see the *Son of man coming in a cloud with power and great glory*; verily I say unto you, *This generation* shall not pass away, till all be fulfilled"? How can this language be construed to mean the destruction of Jerusalem, as we have been taught?

W.

The least difficult interpretation is suggested by the fact that the destruction of Jerusalem and its Temple brought Christianity clearly before the world as a new religion, distinct from Judaism, of which it had been supposed merely a sect. The coming of the Son of man during that generation was in the Gospel proclamation of him as the world's spiritual Lawgiver. The "clouds," etc., seem to be suitable symbolical descriptions of that stormy period when the Cross rose as the Temple fell. Similar imagery was used by the Old Testament prophets.

In The Outlook of April 29 you say: "The Lord's Supper, originally a supper, is regarded by all as adequately observed by a morsel and a sip." Was the command of Christ to "do this in remembrance of me," to partake of a supper with one another as he had with his disciples, or did it not refer to the bread he had broken in bits and passed around among them, and the cup he had likewise passed from one to another of the group, in which surely there could not have been enough for each to take more than a sip, and not a drink?

C. G. S.

A fuller statement of our view of the matter is given by Bishop Perry, of Iowa, viz.: "Among the earliest disciples in Judea the Lord's Supper seems to have been a regular meal, probably the principal meal of the day in each family, into which the commemorative breaking of bread and partaking of the cup of blessing were introduced as a part." This is the view commonly taken by scholars.

1. Please recommend a work on Old Testament theology. 2. The best work on English hymns (the history of author and occasion of origin). 3. What, in your estimation, will the reaction to the present critical movement in the Church be? 4. The best work on Christian ethics. D.

1. Schultz's "Theology of the Old Testament." 2. See Duffield's "English Hymns." 3. It will be rather a reaction from the needless panic into which some good people have been thrown by mis-

understandings. From its main positions modern criticism is not destined to retreat. It is only about details and minor questions that there is uncertainty. 4. Dr. Newman Smyth's (Scribners, New York).

M. S.—Consider the argument of 1 Corinthians xv. for the resurrection in the light of the fact that the planted seed is a living thing, and springs up because it is living, while the buried body is a dead thing. This indicates that the analogy between the seed and the body cannot go further than the fact that in the change of death there is a transition from a lower to a higher stage of being. The Christian doctrine of the resurrection teaches that there is a spiritual as well as a natural body, but not that there is any connection between them. All that is said of Jesus between his death and resurrection is in 1 Peter iii., 18–20.

Is it true, as stated by one of your correspondents, April 22, that "a majority of the

English-speaking people the world over are in the Anglican Church"? E. L. H.

We regard the statement as utterly ungrounded in fact.

Kindly give me the names of a few books which present the views of the best modern scholarship as to the New Testament miracles. F. P. M.

These views are of two classes: the one, holding to the reality of miracles, is represented in Dr. Bruce's "Miraculous Element in the Gospels" (Armstrong, New York); the other, discarding miracles, is given in Dr. J. F. Clarke's "Legend of Thomas Didymus, the Jewish Skeptic" (Houghton, Mifflin & Co., Boston).

Can I obtain from some reader of The Outlook trace of a poem, "The Rivers and Lakes of Maine"? It appeared some years ago in a local Maine paper, but I have never seen it in any poetical collection.

M. C.

N. C. W.—The letters "J. M." on the standard of Joan of Arc stand for "Jésus, Marie," in whose name she fought.

M. C.

The Cuban Industrial Relief Fund

We hope that the following letters from Mr. George Kennan, the Outlook's special correspondent in Cuba, and from Mr. William Willard Howard, General Manager in Cuba of the Industrial Relief Fund, will draw wider attention to the pressing needs of the islanders. Mr. Kennan writes:

Industrial relief is greatly needed in Cuba, and will be needed for months to come. To say that "there are not workers enough to do the work which is waiting to be done" is to miss altogether the most important and salient feature of the situation, and that is the impossibility of going to work without oxen, implements, or tools. When the rural population of Cuba was driven into the fortified towns, their houses were burned, their oxen were driven away or slaughtered, and all their agricultural implements were destroyed. I went through dozens of reconcentrado settlements in the provinces of Havana, Matanzas, and Santa Clara, where there was not a single yoke of oxen, nor an agricultural implement of any kind. Of course, on the farms from which these reconcentrados had been driven there was "work enough to be done;" but what were they to do it with? With their bare hands? When land lies fallow for three or four years, in a climate like that of Cuba, it grows up to weeds or becomes covered with a

tough, heavy sod, and it can be broken up and made fit for cultivation only by a yoke of oxen with a good plow. A man cannot dig it up with his fingers, nor with a hoe—even if he has a hoe; he must have oxen and a plow.

Now, take the situation in the province of Matanzas, as shown in the following notes of the careful and thorough investigation made by General Wilson:

CONDITION OF CITIES AND TOWNS

Cidra. The number of reconcentrados and destitute poor here is about 500.

Sabanilla. Population, 4,200. Reconcentrados 1,700, including 800 widows, girls, and children.

Las Cabezas. Before the war there were 9,700 people in this district. Only 5,000 or 6,000 are left. The total number of reconcentrados driven into the town was 4,700. There now remain from 700 to 1,000 destitute poor and 300 families without men.

Bolondron. Before the war there were 14,000 people and 5,000 cattle in this district. There are now about 8,000 people and 500 cattle.

Jaguey Grande. There are 500 large and small farms in this district, and the population is about 5,000. The district needs, and formerly had, 8,000 cattle, but it now has only 800. 1,100 or 1,200 reconcentrados have gone back to their lands, but there are still between 1,700 and 1,900 needing help.

Corral Falso. There are 1,000 destitute people in this district, including 100 widows and 400 orphans.

San Jose de los Ramos. Seven thousand reconcentrados were driven into this town during the war, and 2,000 of them died. There are about 1,000 left.

Cardenas. The number of destitute in this district is about 4,000. Fifteen hundred of them are receiving indigent rations.

Jovellanos. Population, 5,000, of whom 700 are destitute poor.

Cuevitas. Population of town, 2,500, including 500 reconcentrados. Population of district 6,000, including 1,000 destitute poor.

Perico. Population of district, 4,500. Destitute poor 758, of whom 200 belong to the town and the rest to the country.

El Roque. Population of district, 4,500. Destitute poor, 400, of whom 150 are sick. There were 201 estates in this district, and all were destroyed except three.

Colon. Population of district, 6,000. Number of destitute poor, 3,400. There were formerly 10,000 head of cattle in this district. There are now only a few hundred, and only two yoke of oxen outside of the sugar plantations.

General Wilson's investigations show that in the province of Matanzas, as a whole, there were, before the war, 300,000 head of cattle. There are now about 10,000. Before the war the province contained 108 sugar-mills. All except 55 have been destroyed, and only 42 of the 55 are grinding.

After visiting nearly all the towns and villages in the province of Matanzas, General Wilson's chief surgeon reported that he found "more than 13,000 people suffering from paludal fevers or starvation, and in most cases from both."

Now, it seems to me extremely improbable that all these thousands of sick, suffering, and destitute people have been relieved, furnished with oxen and plows, and sent back to their farms since I left the island; and, if they have not been, there is work enough for the most energetic and liberally endowed Relief Committee to do in the province of Matanzas alone.

That the situation has not materially improved in the province of Havana we have positive proof. In a private letter written about two weeks ago General Ludlow says: "When I began, I distributed rations to nearly 10,000 persons who were suffering from starvation, past or present, and reduced to a condition of helplessness which forbade them to do any work. They were dying in the streets and in the country districts in the most pathetic way. By the issues of food they have been enabled, in part, to do for themselves, and others have been provided for in various institutions, so that, at present, I am feeding about 8,000, of whom perhaps 1,500 are aged or invalids, or very young children, requiring convalescent food and the like. As the season advances I am able, by degrees, to move the people out into the country, where they can sustain themselves, after a fashion, and to provide work for others, so that I have to

make still greater diminutions in the number of those who are entirely dependent. There will still remain, however, a formidable residuum which cannot be disposed of by any of these means, and must be supported outright."

In an earlier letter (published in the New York "Evening Post" of March 8) General Ludlow said: "In this department the number drawing rations approximates 20,000, who must for the present be fed or permitted to starve. Employment of the able-bodied males on street-cleaning, collection of garbage, repairs to streets and road-cleaning, disinfection of large buildings and military structures, and the like work, have constituted an immense assistance in this respect by enabling the 2,000 or 3,000 employees to feed themselves and those immediately dependent upon them; but there is still a very large residuum for whom, at present, occupation cannot be furnished."

In every province that I visited on the island, outside of Santiago, the American officials, Cuban mayors, and persons generally who were trying to help the reconcentrados, referred to the utter impossibility of supplying the latter with agricultural implements and oxen. The people were willing enough to work, and were eager to get back to their former homes; but without plows, hoes, spades, forks, or oxen, what could they do with their lands?

General Sanger told me that he bought the palm-leaf-and-bark shacks of sixty-three reconcentrado families in Matanzas for ten dollars apiece, and that with the ten dollars thus obtained every one of these families left the city and returned to its former home in the valley of the Yumuri. Of course with only ten dollars a man could not buy an ox, nor a plow; but he could get a couple of hoes and a spade, and with these cheap implements he hoped to be able to break up ground enough for a small crop of sweet potatoes or a few hills of black beans.

In an interview that I had with him in Santa Clara, General Gomez told me that, in his judgment, it would take at least \$50,000,000 to replace the houses, oxen, and agricultural plant of the Cuban people so as to put them in as good condition for self-support as that in which they were at the outbreak of the insurrection. Probably not one million dollars have thus far been spent in replacing the oxen and agricultural implements that the small Cuban farmers have lost; and how, in view of this fact, anybody can say that "no industrial relief is needed," I fail to understand.

It has been claimed that, although capitalists in Cuba are willing to pay good wages, they cannot get laborers. In the province of Matanzas the capitalists, almost without exception, were sugar-planters, and more than half of their sugar-mills have been totally destroyed. It does not seem to me reasonable to suppose that when the number of their mills has been reduced to forty-two, they can employ as many men, or half as many men, as they could when their mills numbered one hundred and eight; so that, even if the population has diminished by one-third as the result of war, the number of plantation laborers

and mill operatives necessarily out of work must still be very great.

That the supply of laborers in Cuba will eventually be inadequate, and that it will become necessary to import men from abroad, I have no doubt; but even then there will be thousands of Cuban families that have been accustomed to till their own little farms, and that will not enter the employ of the capitalists if they can possibly help it. This class of people should have aid and encouragement to live the life to which they are accustomed and for which they are fitted; and it is in this field, particularly, that the Industrial Relief Committees can render inestimable service. The work that they have already done in Cuba is in the highest degree creditable to them. In Cardenas, for example, the local committee that was organized, I think, by Mr. Charles W. Gould, supplied, equipped, and sent back to their lands nearly four thousand reconcentrados in the short space of two months; and I heard favorable accounts of the work of both Mr. Gould and Mr. Howard in all parts of western Cuba.

From my point of view, it would be extremely unfortunate if the Industrial Relief Committee should discontinue its work, or if the American people should withdraw their support under the mistaken impression that it is no longer needed. In the city of Matanzas I saw one reconcentrado hut, fourteen feet long by twelve feet wide, in which twenty people lived and slept on the bare ground, without bed, chair, table, dishes, or domestic utensils of any kind except one iron kettle, out of which the twenty people ate, by turns, with their fingers. In the same settlement there were scores of other miserable shacks of the same kind, and the destitute women and girls who occupied many of them were trying to support themselves on eight cents a day, which they earned by plaiting coarse straw hats. If people who live such lives and receive such wages do not need relief, who does need it?

The Cuban Industrial Relief will not discontinue its work unless the American people withdraw their support. How the work is beginning Mr. Howard tells us:

All of our stuff except the plows is now safely lodged in the Custom-House at Matanzas. The plows are on their way, and will reach Havana on to-morrow's steamer, I think. They were shipped by way of Florida on May 20.

During the three days that I have given to investigation I have walked about twenty-five miles over hill and dale and through the fields. The desolation is heartrending. A hut of palm-leaves here and there, where some poor farmer has tried to scratch up enough soil with a wooden plow or a hoe to plant a few sweet potatoes, merely adds to the desolation. In these walks afield I have come upon people working who should have been in hospital. One poor old woman I saw yesterday making a pack-saddle for a donkey was almost too weak to sit in a chair, and kept from falling on the earthen floor only by clinging to the chair. There was absolutely nothing in the

house in the way of dishes but a few old tomato-cans and a decrepit frying-pan. Besides a few sweet potatoes there seemed to be nothing in the house to eat. These poor folk are on the edge of the land that I want to rent as Outlook Farm No. 1. If we get that land, you may be certain that I shall look out for them.

General Wilson is greatly interested in our plan of work. He promises any help that he can give. He tells me that one of his officers rode for a hundred miles through the province of Santa Clara a week or two ago without seeing as much as one house. Everything had been destroyed utterly.

One of my assistants had occasion to employ some Cuban laborers to carry our supplies into the Custom-House. He found them not only willing, but eager, to work. Men came to him in excess of the number required, begging for a day's employment at carrying sacks of rice and other stuff on their backs. I saw these poor men, many of them thin to gauntness, staggering along under their burdens, and indignantly resenting the assertion that they were not strong enough for the work. To see a man staggering under 240 pounds of rice makes one feel queerly toward the thoughtless Americans who make the silly outcry, "The Cubans will not work."

"The Cubans work?" exclaimed General Brooke, in Havana. "Of course they will work!" General Wilson says the same thing. It is the deliberate opinion of the three representatives of the Cuban Industrial Relief Fund, now here, that our difficulty will not lie in finding men to work, but in finding work enough to offer to the men who need it.

The Cubans are greatly interested in our Industrial Relief plan. Many have come to me to apply for assistance, and many more have asked General Wilson to use his influence with us in their behalf. I was told last night by Mr. Justo Gener, an uncle of Dr. John Guiteras, the yellow fever expert of New York, that there were men peddling vegetables in the streets of Matanzas to-day, and other men wheeling barrows, who before the war were men of wealth and consequence in the community. The Cuban landowners are making heroic efforts to get a few acres of land into cultivation; but without tools or seeds or domestic supplies they can do nothing. The destitution of the country people is heartrending; any help that can be given them will be received with tears of gratitude.

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By Charles H. Dorris

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In his star-strewn bed so deep,
Comes he with a beaming face,
Flooding all the world with grace.
Oh, it is a pleasant day
When the Sun comes up that way!

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Coming barefoot down the stairs,
Dimples in his face he wears;
See his roguish, laughing eyes;
Not a cloud on face or skies!
Oh, we have a happy day
When the Son comes down that way.

But when Sun & Son combine,
Say they will not laugh or shine—
Oh, it is a dismal day
When the Comp'ny act that way.

How a Little Indian Girl Plays

By Alice Cary Hewett

Lucy Hawk is a little Indian girl who lives on a reservation in Dakota. Her grandfather is the loved and honored chief of his tribe, and Lucy is his favorite grandchild. She is a sweet little girl with willing hands and feet ready to do the bidding of the teachers at the mission school where she lives for eight months of the year. She speaks English with a pretty accent, and steps about with a quaint dignity and grace that pleases the eye and gladdens the heart.

On cold or stormy days, after the school hours are over and household tasks are done, Lucy turns with a happy heart to the playroom, where she amuses herself by making moccasins for her funny babies, or making dresses for them from the bits of bright calico which perhaps some child in the far-away East put in the missionary barrel. When tired of the babies, she gets her pebble tops, of which she has a number hidden away in the pocket of her dress, tucked away in a corner of her pigeonhole in the row of boxes in the

playroom, or buried safely under the steps. It is only a common pebble with smooth sides, and a little white child would never call it a top; but Lucy drops it with a little twirl of the fingers which sends it spinning away with a dizzy rush, and she follows it up with her whip, lashing it until she is tired and out of breath, the pebble whirling faster and faster the longer the lashing continues. Sometimes she pastes bits of bright paper to the sides, and then the spinning pebble seems to be covered with rings of color. It is a pretty play, and never loses its fascination for the little brown children.

When at her own home, Lucy goes coasting sometimes, and what do you think she has for a sled? You would never guess, so I will tell you. A big buffalo-skin is spread on the snow at the top of the terrace which divides the prairies from the river bottom. Lucy and her sisters find a nice warm seat on the soft fur, the child in front gathers the end over her feet and holds on tight and fast as those behind give a starting push, and away they go, down the steep slopes, and come to a quick stop at the foot, a screaming, laughing, squirming heap of touzled heads and twisted shawls.

Sometimes the boys slide these steep hills with a barrel-stave under each foot, and we have enjoyed watching their agile jumps and somersaults at the foot.

Like white children, the Indian boys and girls like to imitate their elders. In their play we see them unfolding their shawls to take the place of the Indian blanket, wrapping their babies and tying them in stiff bundles to be carried on their backs, as they visit or play at "issue day."

Again, they will set up their tent-poles in the yard, and use their shawls for covering the picturesque tepee. Then they play at building camp-fires, and cooking feasts for imaginary warriors and hunters.

Boys and girls alike are full of spirits and laughter-loving fun, and they are never tired of listening to stories about white children.

The History of a Stamp

By Norman W. Lyle

In the year 1851 a twelve-penny black Canadian postage-stamp was printed by the Government at Ottawa. The public did not regard this somber issue with favor, so few were issued. One of these stamps was sent to the Hamilton post-office, where it was sold to an old gentleman, who said it was a shame to print the Queen's picture on a stamp that might be handled by profane hands. Tenderly the gentleman put it on a parcel, sending it to a friend in the United States. Here, in the waste-basket, it lay for many a day, till an errand-boy found it, and quickly transferred it to his album. Despairing of getting a good collection, and his fever for stamps somewhat abating, he sold them to a dealer. The new owner, on looking at the catalogue, found that what he paid \$5 for was worth \$25. Accidentally this stamp was slipped into a 25-cent packet, and sent to a dealer residing in Hamilton. When the latter opened the packet he was astonished to find such a valuable stamp, and, being honest, wrote his friend to inform him of what had happened, offering him \$1,200 for it. The offer was accepted, and the stamp again changed hands. By this time the stamp had increased in value, and not a few came from a distance to look at the treasure. One day an English nobleman, who, through a Canadian friend, had heard of the stamp, offered \$1,500; which offer was accepted. The English lord, falling in love with an American heiress, and wishing to gain the favor of her brother, presented him with the stamp as a token of his esteem. Here, in its new and luxurious American home, it came to a sad end; for one day the maid, by mistake, swept the stamp, which had accidentally fallen out of the album, into the fire. In an instant the stamp, which thousands had heard of and longed for, went up in smoke to the broad blue sky, leaving not a trace behind.

He Knew How to Ask

Gyp is a tiny dog, who fills a large place in the family's interest and care. If his tail did not wag so constantly, it would be a puzzle to tell which end was his head. But that tail is a love signal always displayed. When you push the long

hair back from his eyes, they are brown and gentle and tender. It is astonishing how many friends this little dog has, and it surely is because he is so friendly himself.

One day, just a little while ago, Gyp's mistress was asleep on a lounge. She was wakened by a whine, repeated several times, outside the door, and then Gyp managed to push open the door and come in. His mistress did not move. Gyp thrust his cold nose into her hand and whined again. This time she said, "Come up if you want to," but Gyp did not attempt to accept the invitation. He licked her hand, but she was so sleepy that she could not rouse up. At last Gyp left and went into the other room. On the floor there was a mug in which water was left for Gyp. The mistress was wakened thoroughly by hearing this mug strike the marble hearth, and Gyp's quick, sharp bark. This was repeated three times, and then Gyp's mistress went into the room. Gyp stood over the empty cup, and sprang forward, wagging his tail. He was going to get what he had asked for in his best dog language—a drink of water.

The Lonely Swan

On the borders of one of the lakes in Central Park, New York, under one of the prettiest arched bridges, hidden by the shrubbery, a swan has been sitting in her nest waiting for the pretty baby swans, which we call cygnets, to break out of their white houses.

This swan thought she had hidden her nest so carefully that she was sure that only the right people knew where she was; but she left her nest to get some food and exercise one day, and when she came back her beautiful eggs had been stolen. The keeper heard her mourning, and hurried over to find out why. There was the empty nest, and the mother swan **walking** about making her sorrowful cry. The keeper got other eggs at once and put them in the nest, but the swan refused to sit on them. Now a big duck is covering the four eggs, and it is hoped that the little children who visit the park will have the pleasure of seeing the cygnets. Perhaps the mother swan may learn to care for these babies when she sees them, and help the foster mother, the duck, to care for them. What fortunate babies they will be, with two mothers!

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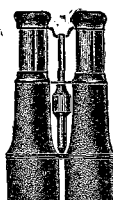
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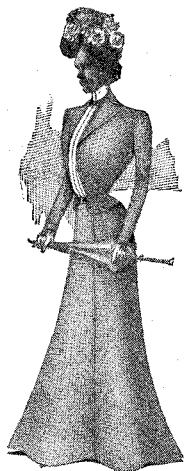
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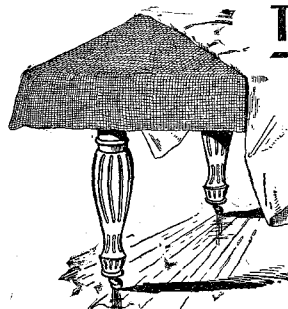
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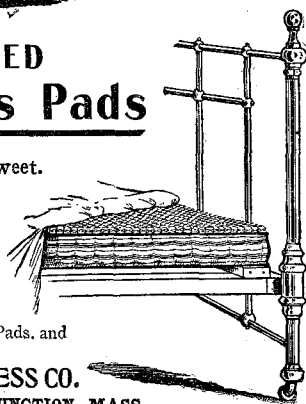
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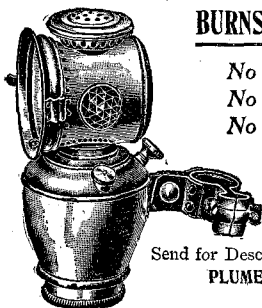
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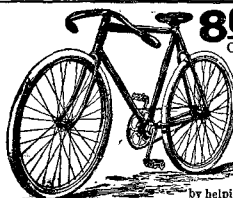
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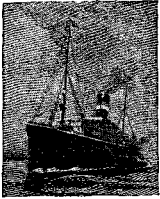
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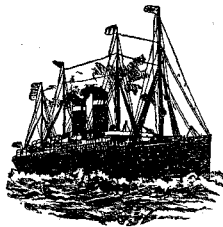
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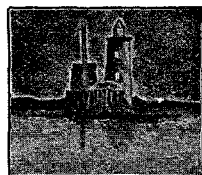
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